

ny. *And the Apostle informs of some, that with feigned Words, and fair Speeches, shall deceive the Hearts of the Simple: And of others, That shall privily bring in damnable Heresies, even denying the Lord that bought them, &c. and that many shall follow their pernicious Ways, &c. So that, as was said in another Case, we may say in this, Is there not a Cause? The Holy Scriptures, which this Generation of Men contemn and vilify, as will appear in this Discourse, go very nigh to us; we always having had, and hope ever shall have a venerable esteem for them.*

*And thus we commend the ensuing Discourse to the Judgment of the unbiassed Reader, hoping Error may be detected, and the Truth preserved from Seducers, who would introduce their corrupt Notions in the room thereof: And we shall rest with these Desires, true Friends to all that love Truth and Peace,*

Hen. Loader.

William Allcot.

## *Quakerism a great Delusion.*

**T**HE Substance of their pretended Faith may be reduced into these six general Heads.

I. In the first and last Articles professed, they say, they believe, according to holy Scripture-Testimony, in the Trinity, or those three Divine Witnesses that bear Record in Heaven, &c. and that they believe and own the holy Scriptures, contained in the Books of the Old and New Testament, and to be given by Divine Inspiration, and to contain all matters of Doctrine and Testimony, &c. necessary to be believed and practised in order to Salvation and Peace with God, &c.

II. They say their Belief is, that in the Unity of the Godhead there is Father, Son and Holy Ghost, being those three Divine Witnesses that bear Record in Heaven, the Father, the Word, and the holy Spirit, and that these three are one, &c.

III. They profess to believe the Divinity and Humanity of Christ, the Eternal Son of God, &c. and that he is the one Mediator betwixt God and Man, the Man Christ Jesus, &c.



## 6 Quakerism a great Delusion.

IV. They profess to believe and expect Remission of Sins, Justification, Redemption and Salvation, through the Sufferings, Death and Blood of Christ, and not by their own Works, Righteousness or Merits — this is professed in their third and fourth Articles specified in their Pamphlet.

V. They profess to believe and own the Divine Offices of Christ, as King, Priest and Prophet, over his own Church and People.

VI. They evade and deny Baptism in Water, and the Supper of the Lord instituted in Bread and Wine, to be now in force, as standing Ordinances in the Church of Christ.

They say nothing of those two great Articles of the Christian Faith, the Resurrection of the Bodies from the Graves of the Earth, and the eternal Judgment; tho they are not ignorant that their Faith hath been questioned herein.

Before I proceed to examine their pretended Faith professed in their Pamphlet, I shall take notice of its Title; it is called, *The Christianity of the People commonly called Quakers*; and could we take them at their words, their Profession looks like good and Orthodox. But as the Apostle saith, 2 Cor. 11. 13. there were *deceitful Workers, transforming themselves into the Apostles of Christ*; using feigned words and fair Speeches, was the old way of deceiving the Hearts of the simple. As our Enemies at Sea, either to defend themselves from our Streak,  
or

or to draw us into their Snare, will put up the English Flag : So the Quakers see it necessary upon this occasion, to make a very plausible Profession. The gilded Pill is not so irksome to the Palat ; but if we are cautious in taking Money, and if a Piece be fair and large, yet if the Metal be suspicious, we bring it to the Touch-stone.

1. Christianity is a very high, holy and honourable Profession, which hath caused many to lay claim to it without a just Title, who will needs have the Name, tho strangers to the Nature of Christianity : many have no better a Title to this Name, than their being born in a Nation called a Christian Nation. Others depend upon Morality alone, and bless God they are not so bad as some other Men. Christianity is to lay hold upon Christ by a true and Evangelical Faith, in his Death, Sufferings and Merits, for Redemption and Justification ; to believe him in all his Offices, and obey him in all his Ordinances. Christians are Disciples or Scholars of Christ. *Acts 11. 26. The Disciples were first called Christians at Antioch.* A true Gospel-Profession, from a real and Evangelical Faith, attended with a pious Life ; for Morality is included where there is true Christianity.

2. Quakerism, with respect to the Name, is not derived from a Person so called, but from a Gesture used much amongst them formerly in their Meetings, as was manifest by what was alledged against them by the *Westmoreland Petitioners*, viz. That their Practice did exceed-

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## 8 Quakerism a great Delusion.

ingly favour of Saucery, because of the Swellings, Quakings, Roarings and Foamings that were amongst them at their Meetings. And in the Quakers Answer to this Petition, they deny not swelling, foaming and quaking: See their Book, p. 35. But they deny Saucery and Blasphemy: They justify quaking and trembling, as being used by the Saints of old, *Heb.* 12. 21. *Jer.* 33. 9. *Acts* 9. 6. *Ezek.* 12. 18. These Texts are urged by *Ja. Nailor*, p. 16, 17. of his Book called, *The Power and Glory of the Lord shining out of the North*: He takes pains to prove their Name, and justify their Practice; for, saith he, search the Scriptures, and holy Men of God do witness Quaking and Trembling: This is true, and the same may be said of wicked Men and Devils, *Acts* 24. 25. *James* 2. 19. and *Luke* 9. 39. we read of him that was possessed, that he foamed, when the Diabolical Spirit did tear him. I shall say no more of their Name, it is of their own procuring and defending, tho no discriminating Character of Christianity or Saintship.

2dly; As to their Profession, for ought that ever I could gather from their own Tongues or Pens, is a Labyrinth of Confusion, or a great heap of Contradictions, tending to the Subversion both of the Foundation and Fabrick of Christianity; being a Compound of Heresies, having Affinity with the Sadduces, as *Mr. Brown* notes, in the discovery of the Leaven of the Sadduces hid among the Quakers, p. 5. which Sect was divided into two Branches, *Epicures* and

and *Stoicks*; these encounter'd *St. Paul*, *Acts* 17. 18. calling him *Spermologus*, which our Translation renders a *Babler*, because he preach'd Jesus and the Resurrection; and with the Heresy of *Hymeneus* and *Philetus*, 1 *Tim.* 2. 18. who said, *the Resurrection was past already*; and had overthrown the Faith of some: and they have Affinity with the *Gnosticks*, who say, that Christ did not take Flesh really, but in a Figure; so have the Quakers said, as will appear. See *Saul's* Errand to *Damascus*; compare *Epiphanius*, *Heres.* 26. And they have Affinity with *Seleucus*, a great Heretick, who denied the Humanity of Christ, and Water-Baptism; he lived in the time of *Theodosius Magnus*. See *August. lib. de Heres.* Both which Errors are maintained by the Quakers, repugnant to the holy Scriptures Testimony.

Again, They have Affinity with the Papists in their Master-veins of Popery: for as the Papists do introduce all their vain Conceits by this Maxim, That the Church cannot err: So the Quakers usher in their Dreams, that they are perfect, and so cannot err. And as the Papists make the Writings of their General Councils equal with the Scriptures, so do the Quakers their lying Pamphlets; nay, prefer them above the Scriptures, as will appear. And they have Affinity with the Muggletonians, who utter their execrable Imprecations, Curses and Sentences against their Opposites. And I must leave them in this Deluge of Errors and Heresy, and proceed to examine  
their

## 10 Quakerism a great Delusion.

their Pamphlet in its respective parts. .

1. In the first Head, being part of the first and last Articles professed in their Pamphlet, they profess to believe holy Scripture-Testimony, and that the holy Scriptures, contained in the Books of the Old and New Testament, do contain all matters of Doctrine and Testimony necessary to be believed and practised in order to Salvation and Peace with God; and that they desire to live in the Faith, Knowledge and Practice of them, &c. in all things appertaining to Life and Godliness. Holy Scripture being given by Divine Inspiration, is *profitable for Doctrine, Correction, Instruction, that the Man of God may be perfect, thoroughly furnished unto every good Work; able to make the Man of God wise unto Salvation, through Faith in Christ Jesus.*

Indeed there is a present occasion for this plausible-Profession; for the Promoters of it have now set up a Meeting in *Deptford*, a place where their corrupt Notions have had but little footing; and it is also a place where the Word of God hath for many Years been faithfully and powerfully preached; so that except they appear in Sheeps Clothing, they cannot draw Disciples after them. It is said of the Oracles of the Heathens, that they were made to look with two Faces, that they may the better effect their Deceits. It is not easy to conceive the many Meanings and Reserves that lie couched in this Paragraph. But not to trace them into all their equivocal Reserves, I conceive the best way

way to understand the Quakers Sentiments about the Scriptures, is to have recourse to their own Construing Books.

And I shall begin with *Humphrey Smith*, a forward Asserter of Quakerism: see his Book called, *A true and everlasting Rule*, p. 29. he affirmeth in the Face of Men and Devils, ' That there are no other Rules, Ways or Means ' by which Men shall ever come to walk with ' God, but by that which is manifest of God ' in him; and that it is sufficient to guide in all ' the Ways of God without Scripture, or any ' other outward Rule. Doth not this tend to make null what is before professed? If that in *Humphrey Smith* be a sure Guide, and his Book be a true and everlasting Rule, how then are the Scriptures necessary? and wherein are they profitable for Doctrine, Instruction, &c. since all things necessary may be taught without them?

See also *James Nailor's* Answer to the Jews, p. 4, 22, 25. ' It's Blasphemy for any to say ' the Letter is the Word of God, it is the ' Devil that contends for the Scriptures to be ' the Word of God, &c. Here you have the Sentence of one of their great Prophets passed against the Scriptures.

*George Whitehead* being asked, Whether they esteem their Speakings to be of as great Authority as any Chapter in the Bible? He affirms, in his Apology, p. 49. *That which is spoken by the Spirit of Truth in any, is of as great Authority as the Scripture, yea, and greater.* What can appear



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pear more clear, than that the *Quakers* Inspirations are of as great, if not greater, (But why do I mince it?) ay, and greater Authority than the Scriptures? Let us add to this *James Parnell's* Testimony, *Shield of the Truth*, p. 19. he also that saith, *The Letter is the Rule and Guide of the People of God, is without, feeding upon Husks, and is ignorant of the true Light, &c.* By this Man's Verdict, the Scriptures are condemned as Husks, or a false Light. Could either Papist, or Atheist, more plainly oppose the Holy Scriptures? But since we want no Evidence to detect these Impostors, let us add a few more from their own Pens; see *James Naylor's Light of Christ*, p. 19. 'God is at liberty to speak to his People by the Scriptures, if he please; and where they are given by Inspiration, doth so; and he is also at liberty to speak by any other created thing, as to *Balaam* by his Ass. I think I do not wrong them, if I infer from hence, that the Sons of Men may as well expect Teachings and Rebukes from an Ass, as from the Scriptures, one hath as much Authority essentially in it self as the other; one hath in it self as much Authority to guide, teach and instruct the Sons of Men, as the other; neither can teach Men, except God immediately inspire them. You see by this, how these divinely-inspired Men esteem the Scriptures of Truth. See the joint Consent of two of their chief Guides, *Fox* and *Hubberthorne*, *Truth's Defence*, p. 101. they say, 'The Scriptures are no standing Rule, and that it is dangerous for the ignorant People  
 'to

‘ to read them. Surely if they had bin brought up at St. Omers, they could not more positively have denied the Scriptures. I hope the Reader will remember how these chief Guides amongst the *Quakers*, agree with the Account in the Pamphlet, see pag. 29. of Mr. *Hicks’s Dialogue*; ‘ One ‘ *Thomas Holbrow*, a great Zealot among the ‘ *Quakers*, as appeared by the Journey he took ‘ to deliver a Message to one *James Nobs*, which ‘ he said was immediately delivered to him from ‘ the Lord : But it so unhappily fell out, that ‘ *James Nobs* was forty Miles off when the said ‘ *Holbrow* came to the Meeting ; so that either ‘ the God that sent *Holbrow* did not know *Nobs*, ‘ or else at least was ignorant that he was gone ‘ from Home at that time, for he delivered the ‘ Message to a wrong Person. This I have had testified to me as a Truth by several in those ‘ Parts. And in p. 27. *Dial.* But this is not ‘ what I intend, for afterwards *Tho. Holbrow* ‘ having some Reasonings with *James Nobs* and ‘ his Wife, the said *Nobs* urging many Scriptures against *Holbrow* ; the said *Holbrow* replied, *What dost thou tell me of Scriptures, which ‘ are no better to me than an old Almanack ?* It is like, when *Humphrey Smith’s True and Everlasting Rule* came in date, the Scriptures became no better than an old Almanack. The brevity of this short Discourse, will not admit me to draw the proper Inferences that would naturally flow from these Premises. These are the Men that in their Pamphlet profess so high an Esteem for Holy Scriptures. See *James Pernel’s Book,*  
Christ

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*Christ Exalted*, p. 4. 'Christ is the Word, the  
'Scripture is not; Christ is the Light, the  
'Scripture is not; he is the Ruler, Guide,  
'Teacher and Judg, the Scripture is not. And  
thus he goes on, like a Cloud carried with the  
Wind. It is like, from the Title of his Book,  
he concludes from these Expressions, to exalt  
Christ; when indeed he casts the greatest con-  
tempt upon him; Christ saith, *If any Man love  
me, he will keep my Word.* What are the written  
Words of Christ, but Scripture? But more of  
this hereafter.

*Dialog.* 1. p. 24, 25. 'Christian, is it then in-  
'genuous and honest for you to deny the Scrip-  
'tures to be a Rule to others, tho at the same  
'time, but by misinterpreting it, you make it a  
'Rule to your selves? Are you not ashamed of  
'this Deceit and self-condemning Partiality?

'Quaker, Thou mistakest us, we own not the  
'Scriptures to be our Rule; and whereas thou  
'hast said many things to render us guilty of  
'condemning this in others, whilst we our  
'selves seemingly allow it to be so, which is but  
'thy own Imagination; for when we make use  
'of Scripture, it is only to quiet and stop their  
'Clamours that plead for it as their Rule; but  
'for us, had the Scriptures never been, we  
'could have known what is therein contained.  
I hope the Reader by this may perceive the Rea-  
son why the Quakers talk so much of Scripture  
in their Paper; observe, *We own not the Scrip-  
ture; we seemingly allow it; but our End in this, is  
only to stop their Clamours that plead for it as their  
Rule.*

*Rule.* You see here the condescending Spirits of these Men, that they should allow the Scriptures to others, ay, and make use of them to please others, and yet not own them as a Rule themselves; but their End is to stop clamorous Tongues. But here is their great disadvantage, the old Birds will not be caught with this Chaff, their seeming Allowances will not pass for Christian Principles; 'When the Mask is taken off, as *Westfield* said concerning Christ, 'you are not able to bear what we have to hold forth concerning him; should we deliver what we hold concerning Jesus Christ, we should be stoned in the Streets. *Westfield* a Quaker, *Dialog.* p. 74, 75. And indeed should they hold forth in their Teaching what hath dropt from the Pens and Mouths of their chief Guides at some times, they would draw but few in their right Minds into their clouded Delusions.

But observe what is before said; *As for us, had the Scriptures never been, we could have known what is therein contained:* This I have also heard from their own Mouths. Then I desire the Quakers to resolve me in these two Questions; it is said, *John* 21. 25. *And there are also many other things that Jesus did, the which if they should be written every one, I suppose that even the World it self could not contain the Books, &c.* Again, it is said, *John* 8. 6.-8. when the Woman taken in Adultery was brought to Christ, that he stooped down, and wrote with his Finger on the ground, &c. Now let the Quakers resolve me by their immediate



mediate Inspirations, what those things were that Jesus did that are not written, and what were the Contents of that Writing on the Ground? or else let their proud Boastings of immediate Inspiration, be condemned to perpetual silence, and Shame cover their Faces. And waiting for their Resolve herein, I proceed to examine the Suffrage of great *George Fox*, who thinks he doth the business effectually; see his *Difference of Ministers*, pag. 1. he discants upon *John* 1. 1. 'Thus *John* did not say, the Declaration was the Word, but saith in his Declaration, the Word was God; and he that saith the Letter is the Word, is a Deceiver, and errs. The Argument lies here; because Christ is called the Word, the Scriptures must not be so called. *John* said, the Word was God; then the Scriptures cannot be the Word, except they be God also. It seems by the Quakers Logick, they are Deceivers and err; that call the Scriptures the Word of God, the Reason is, because Christ is so called. Why then let us see 1 *Cor.* 10. 4. *Israel* in the Wilderness drank of that spiritual Rock that followed them; and that Rock was Christ: But are there not other Rocks properly so called? A Rock is a hard congealed heap of Stone. *John* 10. 1. God is called an Husbandman; but are not Men that plow and till the Ground properly so called? Christ is called a Vine, a Door, and a Shepherd; but are there not other Vines, Doors and Shepherds in a proper sense? Sure the Quakers will grant there are. Christ is called

called the Light of the World, and yet *Mat. 5. 14.* he tells his Disciples, they were the Lights of the World. We own Christ to be called the Word of God, and yet the Scripture is so called in a true and proper sense. Christ is the only begotten Son of God, *Joh. 3. 16. 1 Cor. 8. 6. Eph. 4. 5.* But he hath more words than one, *Mat. 4. 4.* a Scripture from *Deut. 8. 3.* to oppose the Devil's Assault; *Man lives not by Bread alone, but by every Word that proceedeth out of the Mouth of God. Prov. 30. 5. Every Word of God is pure. Jer. 23. 36.* the Complaint is, The false Prophets had perverted the Words of the Living God. A great Evil, and too common in this day. But would the Quakers have the Word always to intend Christ? *Mark 4. 19. The Cares of this World, and the Deceitfulness of Riches, and the Lusts of other things entring in, choke the Word.* Will the Quakers say, these things entring in, choked Christ? Surely no. By all this the judicious Reader will see the Endeavours that have been used by the Quakers to explode the holy Scriptures, not only to rob them of their Nature, Use, Power and Efficacy, but also of their very Name. But let all Christians learn to prize them, and carefully improve them, and be thankful to Divine Providence, by which they have been preserved through all Times, and against all Tyrants. *Psal. 19. 7, 8. David sets forth the worth of them: The Law of the Lord is perfect, converting the Soul; the Testimony of the Lord is sure, making wise the simple. The Statutes of the Lord are right, re-*  

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joycing the Heart : the Commandments of the Lord are pure, enlightning the Eyes. 2 Tim. 3. 15, 16. They are able to make wise to Salvation. Soul, thou needest not fear miscarrying, if thou makest the holy Scriptures the Rule of thy Faith, and Guide of thy Life. This short Treatise will not admit me to enlarge : I shall leave this short Scheme, by which the Reader may judg what an Esteem the Quakers have for holy Scriptures they so much pretend to in their Pamphlet.

The Names they give the holy Scriptures.

*Scriptures no standing Rule, it is dangerous for the ignorant to read them.*

*No better than an old Almanack, neither Rule, Guide, Light nor Teacher.*

*A dead carnal Letter.*

*They are Precepts and Traditions of Men.*

*Paper, Ink and Writing.*

*The Letter without, Swine feeding on Husks.*

*Obedience to Scriptures is the Harlot's Child.*

*You may as well expect God to teach or rebuke by any other Creature as the Scripture, as he did Balaam by his Ass.*

The Names they give their own lying Pamphlets.

*A true and everlasting Rule.*

*The Royal Law and Covenant of God.*

*Love to the Lost.*

*News out of the North, written from the Mouth of God.*

*The pure Language of the Spirit.*

*A Salutation to the Seed of God.*

*The Lip of Truth.*

*The Spirit of Truth.*

*A Trumpet from the Lord, sounding out of Zion.*

*A true Prophecy of the mighty Day of the Lord.*

*The Word of the Lord, and a Word from the Lord, p. 13. of the Mighty Day of the Lord.*

Blush O Heavens, and tremble O Earth, at the Pride and Ignorance of these Impostors !

I shall add but two or three Passages more concerning their Contempt of the Scriptures: see *Tho. Lawson, Untaught Teacher*, p. 6, 7, 8. 'The Scriptures are not a Rule whereby Men may know the Will of Christ. And in *Pag.* 2, and 3. of the same Book, he denies that the Ministers of Christ, endowed with the Spirit of Christ, ought to minister or preach from Scripture. Add to this what is said in *Cloud of Witnesses*, a Book of theirs, p. 1, 3, 4. 'But the Priests of *England*, the blind Guides — they do teach the People, and say, 'Hearken to the Word of the Lord, as it is in such a Chapter and Verse. Now is it not a sign that the Quakers are untaught Teachers indeed: but let the Word of God be true, and these Men Liars. Did not our Lord make use of the Scriptures in teaching, *Mat.* 21. 42. saith Christ, *Did ye never read in the Scriptures, The Stone that was set at naught by you Builders?* and *Mat.* 22. 29. *Ye do err, not knowing the Scriptures.* Surely they will not deny Christ to have the Spirit; and he proves the Resurrection of the Dead by Scripture, *Exod.* 3. 6. Surely Peter had the Spirit, yet he proves Christ to be the great Prophet, *Acts* 3. 22. from *Deut.* 18. 15. And will they deny Philip to be endowed with the Holy Ghost? *Acts* 8. 35. he preacheth Jesus to the Eunuch from *Isa.* 53. And *Acts* 17. 2, 11. Paul reasoned and preached out of the Scriptures; and the Bereans searched the Scriptures, to try whether Paul's Doctrine was true or not. The Reader may see from hence,



with what an open Face these deluded Impostors will assert apparent Falshoods. From all this it appears, the Quakers are great Enemies to, and Contemners of holy Scriptures, and that what they say in their Pamphlet is a great Falshood.

II. I proceed to examine the other part of their first Article professed in their Paper.

*Article.* Our Belief is, ' That in the Unity of the Godhead, there is Father, Son and Holy Ghost; being those three Divine Witnesses that bear Record in Heaven, the Father, the Word, and the holy Spirit.

This Profession looks like good and Orthodox Christianity; but yet when it comes to be weighed, it will be found wanting. I shall only examine what Heaven this is the Quakers intend: not in the glorious Heavens above, beyond the Clouds and starry Heavens, no by no means; it's ridiculous to speak of an imagined God beyond the Stars: it is the Heaven within thee where these three Divine Witnesses are: you will hear their severe Rebukes by and by, if you will have any other Heaven to be meant as their Residence. See *James Parnell's Book, Satan's Design discovered*, p. 19, 25. he affirmeth, ' They that confess not Christ to be come in their Flesh, are the Antichrist; and also affirmeth, ' That by preaching of Christ in Heaven, the Devil gets his Work done on Earth. Pray, what is fairly to be inferred from hence? why the Heaven they intend is no where else, but within their Mortal Corrupt Bodies; or else

else Christ is not one of those three Divine Witnesses they speak of in the Paper: for they will allow of no other Christ, but what is in every Man. And see further, *Tho. Lawson* in his Book against *William Jeffery*, calls him, 'Thou Image-maker, thou Cockatrice, hatching Eggs, 'Vulters Eye, &c. because *William Jeffery* had said, that Christ was ascended into Heaven with that Body that was raised from the Dead. And they intend no other Heaven than what is within them, and thus they must be understood in their Pamphlet: for see *Lawson's* Book, p. 9, and 19. they say that they have eternal Life now really in Possession. But would you have it more plain, that the Quakers Heaven is within them, take a Testimony out of *Edward Burrough's* Works, Pag. 9, 149. a chief Guide among them, therefore you may take his word for it: 'We say, he that was slain upon 'the Cross, is the very Christ of God, and the 'very Christ of God is in us.

*Tho Lucock* being ask'd several times before many Witnesses, where that Heaven was that Christ did ascend into, and now was in? he answered, clapping his Hands upon his Breast, *Within me, Within me.* I shall not trouble you much more in discovering to you the Quakers Heaven, and what they intend by it. *G. Fox* in his *Great Mystery*, p. 16. writes thus; 'Thou 'art deceived, who saith, Christ is distinct from 'the Saints. Can any Man eat the Flesh of 'Christ, if his Flesh be not in them? Can you 'call him Christ in Man, if the Man be not 'there?

‘ there? *George Whitehead, Dip. Plong.* Christ  
 ‘ without us is not Scripture-Language; but  
 ‘ the *Anthropomorphites*, and *Muggletonians*, and  
 ‘ *Socinians*, saith he, tell us of a Personal Christ,  
 ‘ and that the Man Jesus our Lord hath a place  
 ‘ in Heaven remote from the Earth.

Let this serve to satisfy the impartial Reader, that the Quakers believe the Heaven they intend, to be within them: and they are but Hereticks that believe in a Christ in any other Heaven remote, or at a distance from them; for it is plain, that they deny Christ to be a distinct Person without them. And in like manner all the three Divine Witnesses they speak of, that bear Record in Heaven, are within them also; for the Light within them is really and compleatly Christ, and Christ is God: But this will further appear under the next Head. But let all Christians believe that Jesus Christ is at the Right-hand of the Father in the glorious Heavens above. However the Quakers do endeavour with their false Glosses to abuse the World, and dethrone Christ. We own and believe those Scriptures in their true and proper sense: 2 Cor. 13. 5. *Know ye not that Christ is in you, except ye be Reprobates?* 1 Cor. 6. 19. *Ye are the Temples of God; and Christ in you the Hope of Glory, &c.* And it is also true, that the Saints are said to be in Christ, 2 Cor. 5. 17. *If any Man be in Christ, he is, or let him be, a new Creature. And he that dwelleth in Love, dwelleth in God, and he in him.* How often doth Paul speak of the Faithful in Christ Jesus; and he also speaks of some that

that were in Christ before him. Now the Quakers, if they are not stark blind, may see in what sense Christ is said to dwell in the Saints ; that is, by the Gifts and Graces of his holy Spirit, *Ephes. 2. 22.* the Saints are *the Habitation of God through the Spirit.* For if *any Man have not the Spirit of Christ, he is none of his.* These Gifts of the Holy Ghost, Christ promised, *John 16. 7.* *I go to my Father, and he will send the Comforter, this Spirit of Truth,* to guide into all Truth ; which was accordingly poured upon the Apostles and Disciples, *Acts 2.* at large. And *Acts 19. 2.* Paul asks those Disciples at *Ephesus*, whether they had *received the Holy Ghost since they believed?* that is, this Comforter that Christ had promised, that when he went to the Father he would send, *Acts 5. 32.* and give to them that obey him ; albeit the personal Ascension of Christ is fully witnessed to. And to put this out of doubt, read *Luke 24. 49, 50, 51.* *And behold, I send the Promise of my Father upon you : but tarry ye in the City of Jerusalem, till ye be endowed with Power from on high ; and then go and prosecute the Commission I have committed to you : And he led them out as far as Bethany, and he lift up his Hands, and blessed them. And it came to pass, that while he blessed them, he was parted from them, and carried up into Heaven.* Compare *Act. 1. 9.* *He was taken up, and a Cloud received him out of their sight ; And while they looked stedfastly towards Heaven, as he (that is, Jesus) went up, behold, two Men stood by them in white Apparel, which were two An-*



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gels, *ver. 10.* which also said, *Ye Men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come, in like manner as you have seen him go into Heaven.*

‘Ay, saith *George Whitehead*, in like manner, but ‘every Like is not the same: Pitiful shift!

Thus you plainly see the Certainty of Christ’s Ascension, and that the Holy Ghost’s Descension, *Acts 2.3,4. & ver. 38.* promised to the penitent believing obedient Soul. But *Act. 3.20,21.* *He shall send Jesus Christ, which before was preached unto you: Whom the Heavens must receive, till the times of Restitution of all things, which God hath spoken by the Mouth of all his holy Prophets since the World began.* Now this Restitution is not yet, tho the Spirit was come. See *Acts 7. 55.* But he (that is, *Stephen*) being full of the Holy Ghost, (mark that) looked stedfastly up into Heaven, and saw the Glory of God, and Jesus standing on the Right-hand of God: *ver. 56.* and there he saith, *I see the Son of Man standing at the Right-hand of God.* Observe, *Stephen* was full of the Holy Ghost, or of the Spirit of Christ, when he had this glorious sight of Christ in the Heavens at the Right-hand of God, and in the Glory of the Father. Now it is the Faith of Christians, that Christ shall come in this glorious Body the second time from Heaven, *Phil. 3. 20,21.* We, saith *Paul*, look for the Saviour, the Lord Jesus Christ; not for a greater Fulness of the Spirit, as the Quakers dream; for what greater Fulness could *Paul* expect, if the Quakers Notion were true, if Heaven and the whole Tri-

nity

nity were in him before? But, saith *Paul*, we look for the Saviour, the Lord Jesus Christ; who shall change our vile Bodies, and make them like his glorious Body. Yea, saith Christ, you shall see the Son of Man come in Power and great Glory, and every Eye shall see him, &c. *Mat. 24. 26*. It is more than probable, that Christ pointed at this Generation of Impostors, the Quakers, who say, Behold, he is in the secret Chambers, ay, within thee, not at a distance from thee. Believe them not, saith Christ, for my second coming shall be visible as the Lightning, or the Sun that riseth in the East, and shines to the West; every Eye shall see me, &c. Let this serve to construe what they intend in their Paper, when they speak of three Divine Witnesses bearing Record in Heaven; it is the Heaven within they intend.

III. I proceed to the third Head collected out of their Pamphlet, as proposed to be examined; and that is, they profess to own the Divinity and Humanity of Christ. I shall therefore proceed to examine their Belief herein; and still I know no better way, than to make use of their own Construing Books, as the surest way not to wrong them: for by comparing this professed Faith with the Writings of some of their chief Guides, by that you will see whether they believe as they say, or whether it be not only a gloss to deceive the Hearts of the Simple.

And in examining this Point of Faith professed by them, I shall begin with their greatly admired *George Fox*, in his *Great Mystery*, &c.

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p. 71. he says, *Christ's Nature is not Humane, which is Earthly, for that is the first Adam.* But this looks too bare-fac'd, not the Conclusion drawn from some prepared Premises. See immediately before ; 'Where doth the Scripture speak of Humane ? now we do not deny that 'Christ, according to the Flesh, was of *Abraham*, but deny the word Human to be Scripture-Phrase. He would by this shift perswade the World, that he doth not deny that Christ's Body is constituted of Human Nature, being of *Abraham* ; but he will not allow the word Humane. Why then do they, in their Pamphlet, speak of the Humanity of Christ ? But one may discern, without Spectacles, that his End is to deny Christ's Body of Flesh. But one would have thought that great *George*, who pretends to translate the Greek into English, in his Book called, *The Mystery of the Great Whore*, should now have found as much as Humane in the Greek, though not in the English, it being several times used in the Epistles, which in the Latin is *more Hominum Humanorum*, after the manner of Humane ; and 'Christ's Human Nature 'is no more than his Man's Nature, *Smiths's Primer*, p. 9. *Sword of the Lord*, p. 24. 'They 'that are false Ministers, preach Christ without ; 'your Carnal Christ is utterly denied by the 'Light. What can be meant here, but the fleshly Body of Christ, or his Humanity ? this is *denied by the Light* ; that in their sense is the same to say, That the Divinity denies the Humanity of Christ ; most horrid Confusion ! But  
would

would you have it in plainer Terms from their own Pens, then see *Pennington's Questions*, an eminent *Quaker*, p. 33. who speaks with an Infallible Spirit; 'This we certainly know, and 'can never call the bodily Garment, Christ, but 'that which appeared and dwelt in the Body, &c. They own that there was such a Man as Jesus, who was the Son of *Mary*, and that God was in him: But this is no more than what they say of themselves; but the Man Christ he calls here, *the bodily Garment*, and saith, *they can never call that Christ*: So that if this be not fully to deny the Humanity of Christ, I know not what is. But see what is asserted in Mr. *Hicks's Dialogue*, pag. 44, 45. When Mr. *Hicks* hath professed his Faith in the Humanity of Christ, namely, 'That he was the Word made 'Flesh, and God manifest in the Flesh, called also *Immanuel*, or God with us, not the meer 'Godhead of the Son, nor the meer Manhood, 'but God and Man united in one Person, that is 'the Christ. To which one *Stephen Criss*, a leading *Quaker*, answered, 'Then I know the Beginning and Date of thy Christ. Mr. *Hicks* asked him, 'Whether he considered what he said? He answered, 'I say again, I know the Beginning and Date of thy Christ. I query whether the plain meaning be not, I know the Beginning and Date, *i.e.* the End of thy Christ? And whether this be not a total denying of the Divinity, as well as the Humanity of Christ? Now what is this, but another Christ and Gospel than that which *Paul* preach'd *Gal.* 1. 8, 9, which



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which he pronounceth *accursed*? Another Passage, pag. 45. of *Dialogue, &c. Richard Stubs*, a Quaker, asking *Elizabeth Weatherby*, How she expected to be saved? She answered, *By that Jesus who was born of the Virgin, and died at Jerusalem.* Stubs told her, *That was the false Christ, and an Antichrist.* Horrid Blasphemy against the Son of God! But see what *George Fox* saith in his *Mystery*, pag. 206. 'If there be any other Christ but he that was crucified within, he is a false Christ, or the false Christ; and he that hath not this Christ that was crucified within, is a Reprobate. And pag. 207. he says, God's Christ is not distinct from the Saints. I think, here is a bare-faced piece of Blasphemy, and down-right denying the Lord Christ. What, was that the false Christ that died at *Jerusalem*, without the Gates of *Jerusalem*? 'Ay, saith *George Fox*, if there be any other Christ than he that was crucified within, he is the false Christ. By being *crucified within*, is meant within that Man the Son of *Mary*; not the Man that was crucified was Christ, he was but the outward Garment; that is, he that was born of the Virgin, that lived in the World, in Fastings, Weakness and Temptations, Hunger, Thirst and Weariness; that was in an Agony, and sweat great Drops or Clods of Blood; that was crowned with Thorns, and crucified upon the Cross without the Gates of *Jerusalem*; that was in all Points tempted like as we are, yet without Sin. This they will not allow to be the true Christ, or God's Christ. Is not this

a plain denying of the Lord that bought them? Surely their gross Blindness, and thick Darkness, is to be lamented, and that especially since they labour to keep a Christian Mask over their Antichristian Face. One *Wolrich a Quaker*, in his *Declaration to the Baptists*, pag. 13. says, That Christ was never seen with any carnal Eyes, nor his Voice heard with any carnal Ears. No, were not the Eyes of the Multitude fastned upon him? Did not the Jews that crucified him, see him? Yes, they cannot be ignorant hereof. But the meaning is, that was not the Christ that the Jews saw and crucified, that was but the outward Garment, the true Christ was crucified within that Vail. Thus the Humanity of Christ is fully denied, that Man was no more Christ, on their account, than *George Fox*. And, *Saul's Errand to Damascus*, pag. 9. they say, That *Christ hath no Body but his Church*. But I shall refer you to Mr. *Grantham's* Book, *Christianismus Primitivus*, Book 4. Treatise 11. where you have an Account of a Conference betwixt *Thomas Grantham* and *John Whitehead*, a *Quaker*, about Christ, having a Body of Flesh and Bones; which *John Whitehead* denied him to have, and deridingly asked *Tho. Grantham*, What a one that Body was, and how big? To which Mr. *Grantham* replied, Such a one as mine, or any other Man's, Sin and Corruption only excepted. Now *John Whitehead* falls to using that Craft, without which Quakerism would soon be extinguished. Well, Thomas, saith he, I will satisfy thee, if I can: I say, Christ's Flesh was  
such

*such as Tho. Grantham's Flesh, all Corruption excepted.* One would have thought *J. W.* had fairly owned the Humanity of Christ here: But *Tho. Grantham* being suspicious, asks him one honest Question more, *Dost thou not mean, by all Corruption excepted, my whole Body, and the Flesh of all Men?* But now, instead of answering this Question, *J. W.* cursed *T. G.* in these words, *Thou whited Wall, God shall smite thee; the Plagues, and Curses, and Vengeance of God is thy Portion.* To which *Thomas Grantham* replied, *I am taught of God, not to render Railing for Railing, &c.* So that *J. W.* if he could, would have had his counterfeited Coin have passed, muster, in his meaning, which appeared to be this, Christ had a Body like another Man, all the Body and Flesh of another Man excepted; then Christ must have no Human Body at all; so that this was politick Priest-craft indeed.

From all that hath been said, what can be more clear, than that these People really deny the Humanity of Christ, the Lord that bought them? I shall conclude this Head, with an Instance or two more: Several Queries being put to *Edward Burroughs*, (a Man famous amongst the *Quakers*) whose Works are a large Folio; the famous Epithets, and honourable commendatory Epistles that are prefix'd before his Works, by *Whitehead*, *Fox*, and others, would even daunt a modest Pen to transcribe. The Queries are said to be propounded to *Burroughs*, by one *Philip Bennet*; they are no less than twenty, which you have repeated, with their Answers,

swers, in the Book aforesaid, from pag. 29, to 34. at large, which will be too tedious to transcribe: I shall give you two or three, with their Answers, and by that you may guess at the rest.

*Query 3.* 'Whether did the Man Christ really and indeed suffer in his own Person, for that End, and after the same manner as he did upon the Cross at *Jerusalem*, before that time, or since that time?

*Quaker's Answer*; 'Here, thou full of all subtilty, hast manifested thy Poison and Enmity; but thou art seen with the Light, and with it condemned for ever: Christ Jesus, in his own Person, doth, and ever did, suffer by thee, and such as thou art: After the same manner, thou blind Pharisee and Blasphemer, wouldst thou have Christ have more Ends in Suffering than one. *Burroughs, Ibid. p. 30.*

You see here what a railing Answer this renowned Father gives: Let the Reader judge whether the Answer hath not more like Poison and Blasphemy in it, than the Question. But the Design of the Question is not to be born, and a direct Answer must not be given, for they believe not the Sufferings in that *outward Garment*, as they call it, upon the Cross, to be the one Offering, or alone Sacrifice, nor any more available, as is easily made appear, than the Sufferings in his Saints; yet, *Heb. 10. 10, 14.* the Body of Jesus is said to be *offered once for all*; and it is called *the Offering of one Sacrifice*. But this they cannot endure to hear of, but conclude Christ to be



be crucified in them, as well as in that Man at *Jerusalem*; as appears in his Answer to the 2d Query, that being too large to transcribe, take the Conclusion of it thus; 'Thou Anti-christ, which lookest at Christ's Death at *Jerusalem* alone; so let all they that are thy Congregation, see what they hold up that follow thee. *Edw. Burroughs*, p. 30.

Query 4. 'Was not that Death which the Man Christ suffered once, and but once upon the Cross at *Jerusalem*, so satisfactory for all the Sins of the Elect, as that the Justice of God did not, doth not require any suffering or working upon that account, either from Sinners or Saints?

Quaker. 'Here thou Jesuit art pleading for a Christ afar off thee; that Christ that died at *Jerusalem* did not satisfy for thee, who art an Enemy to him, and art under the Woe, &c. And after spending many Lines in uttering the like invective Stuff, he concludes, 'Let all People see whether thou be not a blind ignorant Sot. *Ibid.* p. 30, 31.

It seems it is Jesuitical to plead for him to be the Christ that died at *Jerusalem*, on the Quaker's account; it is not to be suffered by *Edw. Burroughs*, for the Querist to plead for a Christ afar off. It is too large to repeat the blasphemous self-contradictious Railings included in this Answer.

Query 5. 'Whether you be reconciled to God by any other Obedience, than that very Obedience which Christ performed in his own Person?

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‘ Person ? or by any Sufferings or Death, than  
‘ that which Christ suffered upon the Cross at  
‘ *Jerusalem* ?

*Quaker.* ‘ Silence Flesh ; wouldst thou, who  
‘ art an Enemy to God, know how we are re-  
‘ conciled to God, and by what Obedience ?  
‘ Own the Light in thy Conscience, and be obe-  
‘ dient to that, then thou shalt know by what  
‘ Obedience we are reconciled to God ; for yet  
‘ thou knowest no Obedience, but art an Ene-  
‘ my to the Cross of Christ, and in the Mystery  
‘ of Iniquity, and in the dark Power of the  
‘ Man of Sin : What hast thou to do to talk of  
‘ Obedience ? thou art blind, and in the broad  
‘ way that leads to Death. p. 32.

It is not worth while to give you a Repetition  
of his Bedlam-like Answers to these twenty se-  
rious Questions ; take a Breviat of his profound,  
sober and convincing Answers (you have them  
at large in *Burroughs's Works*, from pag. 29, to  
34.) as followeth.

‘ Thou Reprobate, and Child of Darknefs,  
‘ the Light condemns thee and thy Generation  
‘ eternally : We witness thee to be in the Sorcery  
‘ and Witchcraft : thou art Darknefs it self,  
‘ thou Dragon ; thy Queries are conjured in the  
‘ Black Art, out of the Bottomless Pit, thou Di-  
‘ viner ; we witness thee to be the Beast which  
‘ wars with the Lamb ; thou Antichrist, which  
‘ lookest at Christ's Death at *Jerusalem* alone ;  
‘ thou art seen with the Light, and with it con-  
‘ demned ; thou blind Pharisee and Blasphemer :  
‘ Thou Jesuit, art thou pleading for a Christ  
‘ afar

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' as far off thee ? Thou art under the Wo, and  
 ' from that Wo thou shalt never see. Let all  
 ' People see whether thou be not a blind igno-  
 ' rant Sot ; here thou repliest thy sottish Que-  
 ' ries concerning the Body of Jesus, as the De-  
 ' vil did about the Body of *Moses* ; thou diso-  
 ' bedient One, upon whom God will render  
 ' Vengeance in flaming Fire ; thou art accursed,  
 ' thou Beast, to whom the Plagues of God are  
 ' due, upon whom the Wrath of God must be  
 ' accomplished ; thou art shut out from God for  
 ' ever, thou blind Hypocrite ; and much more  
 to the same purpose. But let this suffice to shew  
 you the immediate Inspirations of these perfect  
 Men : And after he hath uttered these railing,  
 cursing and condemning Answers, he concludes  
 thus ; ' Blessed be the Lord that hath disco-  
 ' vered thee ! so thy Queries are answered in  
 ' the Eternal Life and Light of God, and judg-  
 ' ment is given upon thee and them, which thou  
 ' shalt eternally witness. Thy Queries are an-  
 ' swered lovingly, and plainly, and in the  
 ' Scripture-Language and Terms ; and with the  
 ' Eternal Light and Life of God, set thee in thy  
 ' own Place, which thou shalt eternally witness.  
*Ibid.* p. 34.

This famous Piece had its birth into the  
 World in the Year 1672. But was there ever  
 such a Bundle of Blasphemy, Curlings and  
 Damnings, (uttered upon no Provocation) from  
 the vilest Heathen, or from *Muggleton* himself ?  
 and that which is worst of all, he entitles this  
 to the *Eternal Life and Light of God*. Could  
 the

the Devil himself have been more vile and prodigiously arrogant, to take upon him to determine a Man's endless Condition? Let all that are, or would be Christians, say with *Jacob*, Gen. 49. 6. *O my Soul, come not thou into their Secrets; unto their Assembly, my Honour, be not thou united.* Let this serve for confutation of their pretending to own the Humanity of Christ; and let all Christians believe in that Jesus that was crucified without the Gates of *Jerusalem*, that died, was buried, and rose again. *Luke 24. 39.* saith Christ, *It is I my self; Behold my Hands and my Feet; handle and see, for a Spirit hath not Flesh and Bones, as you see me have.* This I say is the Christ of God, as *Peter* testifies, *Acts 2. 36.* Therefore let all the House of Israel know assuredly, that God hath made the same Jesus whom ye crucified, both Lord and Christ. I pass this, and leave what hath been said, and the Opinion of the Quakers about the Humanity of Christ, to impartial Consideration.

But lest any should suppose the Quakers do not own such blasphemous, condemning and railing Answers, as *Edw. Burroughs* gave to the twenty Questions before hinted at, some of which being about the Person or Humanity of Christ, and Place of his Residence; you have *Mr. Penn* warranting this Answer from God, and by the sense of the Eternal Spirit; for he declares, 'It was the Portion, and only fit Answer to be given to those tramping Questions: and, saith he, had *Edw. Burroughs* gone



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'into a familiar opening unto his vulturous un-  
'clean serpentine Eye, all the deep Things of  
'the Spirit of God, and Mysteries of Holy  
'Kingdom, who was in that nature that cruci-  
'fied the Lord of them, *Edw. Burroughs* had  
'brought the Wrath of the Eternal God upon  
'himself, instead of the Priest. *Will. Penn's*  
*Reas. against Railing*, p. 164.

IV. They profess in their Pamphlet, That they believe and expect Salvation and Justification by the Righteousness and Merits of Christ, and not by their own Righteousness or Works; and that they believe Remission of Sins, and Redemption through the Death, Sufferings and Bloodshed of Christ.

This they make a plenary profession of, in their Answer to their third and fourth Questions propounded. I must now examine whether they believe what they have here so plausibly professed: And there are three things to be enquired into, which together with the circumstances and Concomitants, will unfold their meaning in what they have here professed.

1. What do the Quakers intend by the Death and Blood of Christ? They do not believe in that Blood that was shed upon the Cross; for *Robert Ruckhill*, a Quaker, saith, in his Paper sent to *Tho. Grantham*, 'That the Blood of Christ, or Blood of Sprinkling, never mortal Eye beheld. And in *pag. 11.* of the same Paper, he condemns all Professors that know 'no other Blood of Sprinkling than that which 'the

‘ the Jews saw. So that the Blood that our dear Lord shed upon the Cross, they do not intend; for, *John* 19. 34. the Souldier pierced his Side, and Water and Blood came out of his Wounds, in the piercing of his Hands and Feet; this the Souldiers and his Crucifiers saw. But this is not the Blood intended; see *Tho. Lawson’s* Book, pag. 18. I suppose they will not deny him to be a thorow-paced Quaker; he saith, ‘ The offering of Christ’s Body to be broken, and his Blood to be shed, avails not, so as through Faith therein to be set free from Sin; but Blood in a Mystery, and a Body in a Mystery, which we know not what it is, saith *Lawson*. But (saith *Pennington’s Questions*, pag. 33.) this we certainly know, and can never call the bodily Garment, Christ; That is, in plain English, that Body of Flesh that they can never call Christ. *Pennington* in another Page of the same Book, asks, ‘ Can outward Blood cleanse the Conscience? we witness the same Christ that ever was, now manifest in the Flesh. This *Isaac Pennington* was an approved Quaker.

Now if this be not the Mystery of Iniquity, I know not what may be called so; and if this be not to bring in those damnable Heresies, *denying the Lord that bought them*, 2 Pet. 2. 1. prophesied of by *Peter*, what is? for the Blood shed upon the Cross, is not available, say they. Now why should these Impostors talk of the Blood of Christ, and labour to perswade the World that they expect Justification, Redemp-

tion and Salvation, and the blessed Effects of his Suffering and Dying, even Salvation? See *Pennington's Questions*, pag. 25. 'Can outward Blood cleanse the Conscience? can outward Water wash the Soul clean? What plainer denial can there be of the Efficacy of the Blood of Christ shed on the Cross? *E. Burrough's Trumpet*, &c. p. 17. 'All the Presbyterians and Independants, with their feeding upon the Report of a thing done many hundred Years ago. Thus they deridingly speak of such as believe in the Death and Sufferings of Christ upon the Cross. I shall conclude this Confutation of their pretended Profession of Faith in the Blood of Christ.

Now if the Quakers will assign some other Blood of Christ, besides the Blood of the Man Christ Jesus crucified on the Cross, that is of this redeeming Nature and Efficacy, then I shall be inclined to turn Quaker, and not before. But let Christians believe in Christ's Death and Blood-shed upon the Cross, for Justification, Sanctification and Redemption, and let the Word of God be true, and these Men Liars, *Rom. 3. 25. Rev. 1. 5.* It was this Christ Jesus that was crucified upon the Cross, that loved us, and washed us from our Sins in his own Blood. *Heb. 9. 14. Col. 1. 14. We have Redemption through his Blood. Heb. 13. 12. Wherefore Jesus also, that he may sanctify the People with his own Blood, suffered without the Gate, &c. See Rom. 5. 9, 10. Col. 1. 20.* Let us believe that Christ's Blood shed upon the Cross, was to reconcile us  
to

to God : Let us for ever admire God for this unspeakable Gift of his Son to die for us, *that he by the Grace of God should taste Death for every Man*, Heb. 2. 9.

Again; Let us believe, love and obey so dear a Lord, that so freely gave his Body to be broken, pierced and mangled in that shameful manner, to redeem, sanctify and justify such that lay hold upon him : *Let the Love of Christ constrain us to be followers of God as dear Children, and walk in Love as Christ hath loved us.*

2. Under this fourth Head they pretend to believe and expect Justification and Remission of Sins by the Righteousness and Merits of Christ, and Redemption by him.

I shall now examine, whether they do believe and expect Justification, and Remission of Sins by the Righteousness and Merits of Christ ?

Now if you will believe their Writings, you will see this their Profession to be but a painted and deceitful Flourish : for Justification and Remission of Sins by the Righteousness of another, is not by them believed.

See *Edw Burrough's Works* in Answer to the 14<sup>th</sup> Query, p. 33. ' God doth not accept any ' where there is any failing, or who do not fulfil ' the Law, and answer every Demand of Justice. This, were there no other Instance, confutes their plausible pretence to Justification and Remission by the Righteousness and Merits of Christ. But see *Will. Pen's Sandy Foundat.* p. 25, &c. ' Justification is not from the Imputation of ano-



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'ther's Righteousness, but from the actual performing and keeping God's righteous Statutes. How is there Remission and Justification by the Merits of Christ, according to their Profession in their Pamphlet, when it must be by the perfect and exact Performance of the Law of God in the Creature? *Lawson's Book*, p. 18. affirms, 'That the offering of Christ's Body to be broken, and his Blood to be shed, avails not, so as through Faith therein to set free from Sin. What is this but a plain denying Remission of Sins by the Blood of Christ? And seeing we have Instances enow, or too many, why should we spare them? *Will. Pen* speaks out: See *Apolog.* p. 148. 'Justification by the Righteousness of another, or which Christ fulfilled for us in his own Person wholly without us, we boldly affirm to be a Doctrine of Devils, and an Arm of the Sea of Corruption, which doth now deluge the World. See also *Mr. Pen's Sandy Foundation*, p. 25, --- 30. 'It is a great Abomination to say, God should condemn and punish his Innocent Son, that he having satisfied for our Sins, we may be justified by the Imputation of his perfect Righteousness. O why should this horrible thing be contended for by Christians! O, and why should the Quakers be such grand Deluders, as so plainly pretend to believe it, and say he died for your Sins, and rose again for your Justification! when, *ibid.* p. 16. *Mr. Pen* saith, 'That the Consequences of such a Doctrine is both irreligious and irrational. And

And why should they believe Justification by Christ's Righteousness, since *Tho. Lucock* affirmed, 'That he was as perfect without Sin as God is; and blames others because they say with the Apostle, *In many things we offend all?* and this Doctrine of Perfection, that is, a Sinless living, is the known Doctrine of the Quakers.

But let not Christians say they are without Sin, lest they deceive themselves, as the Quakers do, 1 *John* 1. 8. And let us believe that the Lord laid upon Christ our Redeemer the Iniquities of us all, *Isa.* 53. 6. *And as by one Man's Disobedience many were made Sinners; so by the Obedience of one, shall many be made righteous,* Rom. 5. 18.

3. They profess to believe Redemption and Salvation by Christ.

Let us examine what they intend by Redemption: *First*, Not Redemption of their Bodies from the Graves of the Earth, for this is positively denied by them; tho all Christians own it as a great Article of the Christian Faith.

*Secondly*, Then what is to be redeemed and saved, not the Soul; for *George Fox* saith that is part of God, without Beginning or End; surely then it needs no Redemption: and God did not send his Son to redeem himself. Take the natural sense of what is exprest, *Great Mystery*, p. 29, and p. 90. See further what *George Keith* saith, 'Christ came to save that which was lost, and that which was lost is still in Man's Heart, and there it must be sought, for it

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‘it remains still in the House; that is, Man’s  
 ‘Heart; this is the thing to be sought for;  
 ‘this Christ came to seek and to save: and all  
 ‘his Ministers preached People to this, the Lost  
 ‘in Man, that it may be found; a lost God,  
 ‘a lost Christ, this was the sum and substance  
 ‘of their Doctrine. *G. Keith, Immediat. Inspirat.*  
 p. 75, 76. May we not think *G. K.* to be in-  
 spired by the Prince of Darkness? or that he  
 had lost the very Light of Nature, to talk of  
 a lost God, and a lost Christ to be sought and  
 saved? O were ever God and Christ in a lost  
 Condition! But poor Man was, and we be-  
 lieve he came to seek and save Sinners, who had  
 lost the Image and Favour of God. You may  
 see more to this purpose, *Fox’s Great Mystery*,  
 p. 100. at large.

Neither do they believe any other Salvation  
 than what they are in the Enjoyment of al-  
 ready: see *Lawson’s Book*, p. 9, -- 19. see two  
 Passages in *Nailor’s Book*, *Love to the Lost*, p.  
 47, 48, 30. ‘There is a Seed to which the  
 ‘Promise of Redemption is, which Seed is that  
 ‘which only wants Redemption, p. 30. he saith,  
 ‘Christ is the Election and Elect Seed. *Fox’s*  
*Great Mystery*, p. 224. tells us, The Seed to which  
 ‘the Promise is, is that which hath been laden  
 ‘as a Cart with Sheaves by Sinners, which Seed  
 ‘is the hope Christ.

The natural Consequence of this Doctrine is,  
 that Christ came to redeem Christ, a lost God,  
 and a lost Christ, as before said. Might not the  
 Heavens blush, and the Earth tremble at such  
 blasphem-

blasphemous Absurdities ! But I shall not in this short Discourse trace them in their gross Contradictions of Truth, and each other, about the Light within, the Seed, Christ, and the Word. But let this suffice to confute and unmask their pretended Belief aforesaid.

V. They profess to own and believe the Divine Offices of Christ in his Church, that he is both King, Priest and Prophet to, and over his Church and People.

I shall proceed to examine the Truth of this Profession, which if it were true, were very comprehensive of a great part of the Christian Religion. But what hath been made appear already, shews us, that by no means their word must be taken.

*First* ; How do they believe the Kingly Office of Christ, are they not mistaken ? Let us examine some Appellations that they have taken from Christ and given to *Geo. Fox* senior. See a Book entituled, *Tyranny and Hypocrisy detected*, p. 18, 19. *Sol. Eckles* celebrates *Geo. Fox* thus, 'Blessed be the Man that came out of the North ; blessed be the Womb that bear him, and the Breasts that gave him Suck : and *ibid.* p. 19. a Letter written by *Josias Coal*, a Quaker, from *Barbadoes* to *G. Fox*, 21 day, 12th Month, 1658. 'Dear *George Fox*, who art the Father of many Nations, whose Life hath reached through us thy Children, even to the Isles afar off, to the begetting of many again to a lively hope ; for which Generations to come shall call



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‘ call thee Blessed ; whose Being and Habitati-  
 ‘ on is in the Power of the Highest, in which  
 ‘ thou rulest and governest in Righteousness,  
 ‘ and thy Kingdom is established in Peace, and  
 ‘ the Increase thereof is without end.

Now what is more apparent than that by these Appellations, the Scepter is wrested out of Christ’s Hands, and given to *G. Fox*? Now this Letter was not judged by the infallible Spirit of the inspired Elders to be a transported Flash of a misguided Zeal : For *G. Fox* and his Peers ordered it to be recorded amongst things worthy to be register’d, tho the Contents of it would make a modest Heathen blush and tremble. Take the Contents particularly.

1. He doth expressly ascribe to him a Kingdom ; ‘ Thy Kingdom, &c. and thou rulest  
 ‘ and governest. Now he that rules and governs in his own Kingdom, must of necessity be an actual King.

2. He describes to us the Subjects of this Kingdom, who, next to himself, are *Josiah Coal*, and the Elders or Peers, whom he calls, ‘ us thy  
 ‘ Children ; and remotely, those to whom the Life of *G. Fox* hath reached through the Elders, to the begetting them again to a lively hope, and they are many, therefore he calls him the Father of many Nations.

3. He tells us what kind of Power and Authority it is in which this King rules and governs, and that is, in the Power of the Highest, a Spiritual and Divine Power, not like that of the Kingdoms of Men.

4. We

4. We have here the Stability of this Kingdom ; ' Thy Kingdom is established in Peace.

5. The Extent of this Kingdom ; ' The Encrease thereof is without End, it is a boundless Kingdom.

6. The Excellency of this King is such, and his Happiness so great, that, ' Not only the present Age, but Generations to come shall him Blessed.

So that here you see *G. F.* fully invested and throned in Christ's Kingly Office ; and why should the Quakers be angry, as they have been, for calling *G. Fox* the *King of the Quakers*, since he is as really so on their account, as Christ is the *King of Christians*. I suppose all Christians conclude, *Isa. 9. 6, 7.* where several of these Terms are included, to be spoken of Christ, as the *Prince of Peace ; Of the increase of his Government and Peace, there shall be no End, &c. Luk. 1. 32, 33.* and he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no End. *Luke 11. 27.* Blessed be the Womb that bare thee (*G. Fox*) and the Breasts that gave thee suck. And *Isa. 9. 6.* Everlasting Father, or Father of the Ages to come. *Heb. 2. 13.* Behold, I, and the Children which God hath given me. *Mic. 5. 4.* And he shall stand, and feed, or rule in the strength of the Lord, &c. He shall be great to the ends of the Earth. Now one would have thought, that such Expressions as these, out of which *Coal* and *Eckels* had theirs, might have intended Christ : But you see these divinely-inspired Men, by virtue of their immediate

Reve-

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Revelations, apply them to *George Fox*, with blasphemous Confidence enough.

But it may be they will say, That the Scriptures mentioned, point at Christ as the Figure or Type, and *G. Fox* as the Substance; for they say, in *Saul's Errand to Damascus*, p. 6, 7. *That Christ in the Flesh was a Figure.* And where *Paul* saith, 2 Cor. 5. 10. *We must stand before the Judgment Seat of Christ*; and, *that the Father hath committed all Judgment to the Son.* But read p. 6, 7. *Saul's Errand to Damascus*, and *George Fox* takes the Name to himself, saying, *He is the Eternal Judge of Quick and Dead.*

But it may be it is the Christ in *George Fox*, that hath this Regal or Kingly Power. But why then was it not so exprest, P. 44, 45. *Tyranny and Hypocrisy detected*, saith *Rebekah Trevers*, a great Prophetess amongst them, 'If she had a Motion from the Lord, as she believed, yet if *George Fox* did not own it to be so, she would deny it. So that *George Fox* is not only a King of the Quakers, but also of the Light or Christ in them, for those believed Motions must give way to the Motions of *George Fox*. *Spirit of the Hat*, pag. 27. you have this saying of King *George* repeated, 'Friends, although I have not told it you, I do now declare it, I have power to bind and loose whom I please, &c. Ay, and well he may, since he hath deprived Christ of his Kingly Office. Now who can imagine that these Men can believe the Kingly Office of Christ, who thus strip him of his Regal Power? But it may be the Quakers will say, It is not

*George*

*George Fox*, but the Light, or Christ within him, that assumes this Kingly Power.

Well, and if the same Light and Christ be in another, must the Christ in *George Fox* rule or reign over the same Christ in another? for, it seems, the Light, or Christ's Motions in *Rebekah Trevers* must be denied and rejected, if the Light or Christ in *G. Fox* opposeth it; so that then Christ reigns as King over Christ. But who *G. Fox* left to sway this Scepter I know not, except it was *G. Fox* junior, who in his Book, pag. 53, 54, 55. you may observe him speaking thus; 'I will make you know, that I 'the Light, which lighteth every Man that 'cometh into the World, that all through me 'should believe, am the true Eternal God 'which created all things, that by me, the Light, 'all things are upheld, and that there is not a- 'nother besides me can save; and I will purge 'out all your Iniquities, and forgive all your 'Trespases; and I will change your Na- 'tures, and I will make you new Creatures, if 'you will hearken to me, and obey me the 'Light in you. What I have here written is the 'words of the Father, who is one with Christ 'the Son, gave me to write, in which words 'the true Christ is renewed, and a Testimony 'given of him, and no other. But this is more than enough of this Blasphemy against the Son of God. So that it appears to every seeing Eye, that the Quakers do not own the Kingly Office of Christ that died at *Jerusalem*, no more, no nor so much neither as the Kingly Office of *George*



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*George Fox* ; for the Laws of Christ are made null by him, and the Ordinances of King Jesus contemned and rejected by him, as being more powerful and infallible, as may further appear anon.

2. I shall examine how they own Christ's Priestly Office, which upon diligent search will appear nothing so as professed by them, but a meer flourish to delude the Ignorant and Easy. And that the Quakers deny the Priestly, Mediator or Advocatory Office of Christ, will appear for these Reasons.

1. They deny the Person or Humanity of Christ, as hath been before shewed ; then they cannot own Christ's Priestly Office, for 1 *Tim.*

2. 5. *There is one Mediator betwixt God and Man, the Man Christ Jesus.* Now if Christ hath no Body but his Church, as when occasion calls for it, I shall shew : But let what hath been before-said suffice at present ; then I argue thus :

*Arg.* If Christ had a Body that was broken for the Church ; then he had a Body besides the Church : but he had a Body broken for the Church. *Ergo.*

The *Major* is out of doubt, or else he gave his Church to be broken for his Church, which is absurd.

The *Minor* is proved from *Mt.* 26. 26.. *Luk.* 22. 19. where Christ saith of his Body, that it was broken for them. Now if the Quakers say, Christ was never seen with any carnal Eye, and that he hath no Body but his Church, it will appear

appear they deny the Mediator, the Man Christ Jesus.

2. They deny the Place where Christ our High-Priest is enter'd, which is the Heavens, the Holy of Holies, according to *Heb. 4. 14. Seeing then that we have a great High-Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession.* But see what the Quakers say, *Smith's Primer*, p. 8, 9. 'They that are false Ministers, preach Christ without, and bid People believe in him as he is in Heaven above : but they that are true, preach Christ within. It seems by the Quakers, it is false Doctrine to teach People as *Paul* taught the Hebrews, namely, that their Mediator is in Heaven, that their High-Priest is there.

'They that are false Ministers preach Christ without ; your Carnal Christ is utterly denied by the Light ; your imagined God beyond the Stars. But none can witness this whose Eye is outward, looking at a Redeemer afar off, &c. *Smith's Primer*, p. 9. *Sword of the Lord*, p. 24. *Shield of Truth*, p. 30. But there hath been enough of this before. They deny any other Heaven than what is within them, as hath manifestly appeared.

*Arg.* Those that deny Christ to be entered into the glorious Heavens above, deny the Priestly Office of Christ : But the Quakers deny Christ to be entered into the glorious Heavens above. *Ergo*, they deny the Priestly Office of Christ.

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The *Minor* hath been before proved; namely, that the Quakers deny Christ to be in the glorious Heavens above.

The *Major* is evident from Scripture, *Heb. 4. 14. Seeing then that we have a great High-Priest, that is passed into the Heavens, Jesus the Son of God. Heb. 8. 1. We have such an High-Priest, who is set on the Right-hand of the Throne of the Majesty in the Heavens. Burrough's Works, p. 127.* 'They that deny Christ to be the Light in every Man, are Antichrists.

*Smith's Primer, p. 8, 9.* 'The false Ministers preach Christ in Heaven, saith *Smith* the Quaker, and the true preach Christ within, and these have no more Fellowship together than the East and West. So that there is just so much difference betwixt the Doctrine of the Apostles and Quakers, as there is between East and West.

3. They deny the Blood of the Sacrifice, Christ our High-Priest offered upon the Cross. This I have before proved, and shewed the scornful Contempt they have cast upon it at large. And much more might be said if need were; what else means their dropping such words as these? Says *Edw. Billing*, 'The Mystery of Iniquity lies in the Blood of Christ. And say they, 'Dost look at Christ's Death afar off? 'What will that Blood avail? didst ever see any of it, that carnal Blood! Can outward Blood cleanse? if thou hadst a great deal of it, would it do thee any good? How apparently do they scorn that Blood of Christ shed upon

upon the Cross? But it's most evident they deny Christ's Priestly Office.

4. The Quakers cannot believe the Priestly or Mediatory Office of Christ, because they have no need of a Mediator. For if they are as perfect without Sin as God is, says *Leacock*, and are come to the end of Faith, as faith *Lawson's Book*, p. 10. And if *Burrough's Works*, p. 33. say true, 'That God doth not accept any, where there is any failing, or who doth not fulfil the Law, and answer every Demand of Justice: and this they say they do, and are perfect; then what need have they of the Mediatory Office of Christ? It is certain Christians own a Perfection, according to *Gen. 17. 1.* to be sincere; and as our Saviour saith, *Be ye perfect.* Secondly, We believe a Perfection through the Merits and Intercession of Christ, *Philip. 3. 12. Not as tho I were already perfect. For if we say we have no Sin, we should deceive our selves,* as the Quakers do. But *1 John 2. 1. If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous:* In and through him the Saints expected Perfection.

But Christians also expect compleat Perfection when they come to Glory, on the other side of the Grave; even when Mortality is swallowed up of Life.

But the Quakers believe they have the Kingdom of Christ, and are in the glorious Possession of it already. But that they are not, I prove thus.



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*Arg.* Those that are in the Possession of that Kingdom, neither marry nor are given in Marriage, &c. But the Quakers do marry, and are given in Marriage : *Ergo*, the Quakers are not in the Possession of that Kingdom.

The *Minor* is self-evident ; that they do marry, &c.

The *Major* is proved from our Lord's words. But let what hath been said suffice to make it appear, that the Quakers deny the Priestly Office of Christ.

3dly, I shall proceed to examine how they own his Prophetick Office, which they say, yes verily we believe and own, &c. Now how can it be, since they have so plainly denied Christ's Human Body ? as hath been shewed. And *Deut.* 18. 15. *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me, (i. e. a Man) unto him shall ye hearken : he shall be according as you desired of the Lord in Horeb, v. 16.* You were afraid of God's speaking to you ; he shall raise you up a Prophet, a Man, the Man Christ Jesus, of your Brethren, like to me ; you shall not be terrified with the immediate Voice of God, *Exod.* 20. 19. Now this is Christ, whom *Peter* shews and declares, *Acts* 3. 22. *Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every Soul that will not hear that Prophet, shall be destroyed from among the People.* This is he that God the Father from Heaven testified of, *Mat.* 17. 5. saying, *This is my beloved Son, hear ye him :* This is he that was cruci-

crucified and put to Death on the Cross; and that rose from the Dead in his Body of Flesh and Bones, *Luke 24. 39.* This is he that told *Mary, Joh. 20. 19. I go to my Father, and to your Father; and to my God, and your God:* The Disciples did not expect this Christ to come into them. But, as I promised before my Death and Passion, so I will send you the Comforter. This is he that declares he hath all Power both in Heaven and in Earth, and that gives his Commission to his Disciples, *Mat. 28. 19.* in-joyning them to teach and publish all his Com-mands; and he saith, *He that heareth you, hear-eth me; and he that heareth me, heareth him that sent me, &c.* This is the Person denied by the Quakers to be this great Prophet, as hath been shewed.

2. They deny the Method used by this Pro-phet; namely, preaching from the Scriptures, which he frequently did: *Mat. 21. 42.* saith he, *Did ye never read in the Scriptures, The Stone that was set at naught by you Builders, the same is be-come the Head of the Corner?* *Mat. 22. 29.* *Ye do err, not knowing the Scriptures.* *John 5. 39.* *Search the Scriptures, &c.* What was more fre-quent, than for Christ to preach from the Scrip-tures, and to convince his Opposers by them? But the Quakers deny this Method; for saith *Lawson's Book, p. 14.* 'The Scriptures are not 'a Touch-stone to try Spirits withal. And *p. 15.* he saith, 'The written Law doth not 'convince Men of Sin. And in his Book called, *The untought Teacher, p. 2, 3.* he denies that the

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Ministers of Christ endowed with the Spirit, ought to minister or preach from the Scriptures.

O blind Stupidity ! Do they deny the Apostles to be Christ's Ministers endowed with the Spirit ? And did not they preach from the Scriptures, *Acts* 3. 22. *Peter* proves Christ to be this Prophet from *Deut.* 18. 15. And *Acts* 8. 26, &c. did not *Philip* preach Jesus to the Eunuch out of the Prophet *Isaiah* ? *Acts* 18. 28. *Apollos* mightily convinc'd the Jews of the Truth of Jesus being the Christ, out of the Scriptures. *Acts* 17. 11. the *Bereans* searched the Scriptures to prove *Paul's* Doctrine ; and *Paul* adviseth *Timothy* to study rightly to divide the Word. Surely these were Ministers endowed with the Spirit.

But, 3. As the Quakers do not own the Person, nor Method used and appointed by Christ the great Prophet ; so they disown the Doctrine taught by him and his Apostles, and like not those Directions given for Doctrine : for say they, ' All things are to be taught and ' learned by and from the Light within ; all they direct to is that. No, see *Zech.* 7. 2, 3, --- 7. *Sherezzer* and *Regem-melech* were sent by the Children of *Israel* to enquire of the Priests and Prophets, *Whether they should weep in the fifth Month, separating themselves as they had done many Years before. Turn to the Light within, saith the Quaker ; but the Lord speaks by the Prophet, saying, Should you not hear the words which the Lord hath cried by the former Prophets ? &c.*

*John*



John Baptist, who was a burning and shining Light, sent two Disciples to Jesus, saying, *Art thou he that should come, or look do we for another?* Turn to the Light within, saith the Quaker. But saith Christ, *Go, and tell John the things ye have both seen and heard, &c.* Such outward Means were returned by Christ, the true Prophet and Light of the World, for John's Satisfaction, Luke 7. 19, 22.

Luke 3. 10, --- 14. The People came to Jesus, saying, *What shall we do?* Also the Publicans, saying, *What shall we do?* And the Souldiers said, *What shall we do?* Turn to the Light within, saith the Quaker. But saith Jesus, who had another Spirit; *He that hath two Coats, let him impart one to him that hath none: Exact no more, &c. Do Violence to none, Accuse no Man falsely, Be content with your Wages.* Mat. 19. 16, --- 21. a certain young Man came to Christ, saying, *What good thing shall I do that I may inherit Eternal Life?* Turn to the Light within, saith the Quaker: But saith Christ, *Keep the Commandments, and sell what thou hast, and give to the Poor, and thou shalt have Treasure in Heaven, &c.*

Joh. 6. 28, 29. the Jews demanded of Christ, saying, *What shall we do that we may work the Work of God?* Turn to the Light within, saith the Quaker. But saith Christ, this is the Work of God, *That ye believe in his Son, that is, in me that talk with you, that came into the World to die for you.* Lord, what wilt thou have me to do? saith Saul; Turn to the Light within, saith the Quaker. Acts 9. 6. saith the Lord



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Christ, *Go into the City, and it shall be told thee.* Acts 22. 10—16. *Arise, and go to Damascus, and there it shall be told thee, of all things that are appointed for thee to do:* And that not by a Light within, for *Ananias* was to instruct him into the Will of Christ the great Prophet. So Acts 2. 37, 38. The poor Jews, *pricked in the Heart,* cried out, *Men and Brethren, what shall we do?* Turn to the Light within, saith the Quaker. But saith *Peter*, one that had the Holy Ghost, *Repent, and be baptized, for the Remission of Sins, &c.* I might weary you with shewing how the Quakers oppose the Teachings of Christ's Prophetick Office.

And that the Quakers deny the Prophetick Office of Christ, it appears by their denying his Gospel-Ordinances; and this brings me to the Sixth Head, as I observe in their Pamphlet.

### VI. and Last.

In which they would insinuate to the World,  
 ' That they believe, and are fully perswaded,  
 ' that Baptism which is essential to Salvation, or  
 ' Christianity, or the Laver, without which  
 ' none can be true Christians, or saved, is the  
 ' inward or spiritual washing of Regeneration  
 ' by the Word of Life. This is the saving Bap-  
 ' tism into Christ and his Church, which pro-  
 ' duceth the answer of a good Conscience towards  
 ' God, of which the outward was a Figure,  
 ' 1 Pet. 3. 21. This is that one Baptism of Christ,  
 ' by one Spirit, into that one Body whereof  
 ' Christ

‘ Christ is Head. And then, that they may not appear with open Face, but under a Mask, in striking at Christ’s Ordinance, but still with the same Design, they alter the stroak seemingly, and go on ; ‘ As for Dipping, or Sprinkling ‘ Infants or young Children, we find no Precept ‘ or Precedent in Holy Scripture for the practice ‘ thereof ; and therefore we cannot think our ‘ not believing it, essential or necessary to Salvation, or making Christians, a sufficient Argument to prove us no Christians, unless it can ‘ be proved that none are saved without it, and ‘ that all are saved that have it, &c.

The scope and medium of this Article, is to make null and abolish the sacred Ordinance of Water-Baptism : And as to what they say, that their not believing Sprinkling or Dipping of young Children to be essential to Salvation, or making Christians, can be no sufficient Argument to prove them no Christians. No certainly, I believe that no Advocate for that Cause could do it from those Premises.

I shall proceed to examine their Sentiments touching that Sacred Ordinance of Water-Baptism ; and it appears that they deny those two great Ordinances instituted by our Lord and great Prophet, namely, Baptism in Water, and the Supper administred in Bread and Wine ; then one good Argument, amongst many, may be drawn from thence to prove the Quakers no Christians. Let us therefore have recourse to their Construing Books, and see what they say.

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*Pernell's Shield of the Truth*, p. 11. 'The Baptism we own, is the Baptism of Christ with the Holy Ghost and with Fire, but we deny all other. See p. 12. Here the Quakers fully deny Water-Baptism. See also *James Naylor's Salutation to the Seed of God*, p. 33, 34. where he slights and denies Baptism in Water, calling it a *carnal thing*. But *Edw. Burroughs*, with open Face, and great Confidence, testifies against Christ's Ordinances being now in force; 'I do affirm, saith he, that Circumcision is as much in force as Water-Baptism; and the Paschal Lamb, as the Bread and Wine; for the continuing of them would have been a Judaizing of the Evangelical Worship: To assert their continuance, would be as much as in such lies to pluck up the Gospel, or Spiritual Worship, by the Roots. Hence that Appellation, Ordinances of Christ, I do renounce as unscriptural and unevangelical, and can testify, from the same Spirit by which *Paul* renounced Circumcision, that they are to be rejected. *Burroughs's Works*, pag. 108, 109. Here is a compound of Ignorance and Confidence with a witness; because Christ put an end to Circumcision and other Ceremonies of the Law, as *Paul* teaches; therefore by the Spirit of Delusion, and gross Ignorance in the Quakers, *E. B.* will renounce and put an end to Christ's Ordinances. Surely these Men have learned to put Darkness for Light, and Light for Darkness; for what can be a more effectual way to pluck up Gospel-Worship by the Roots, than

than to make null and renounce Gospel-Ordinances? But the wickedness of this deluded Man lies chiefly in patronizing his notorious Falshoods to the same Spirit that *Paul* had, which was the Spirit of Christ: What is this but blaspheming the Holy Spirit? See *Pernell's Shield of the Truth*, p. 12. where he calls Water-Baptism, 'A formal Invention and Imitation of Men, and so a meer Delusion. *Smith* the Quaker's *Primmer*, pag. 39. 'Thy Baptism, 'Bread and Wine, rose from the Pope's Invention.

I shall only bring in the Verdict of *Robert Ruckhill*; see Mr. *Grantham's Christianismus Primitiveus*, Book 4. Treat. 11. See how *Ruckhill* condemns the Baptized Churches, for keeping the Ordinances of Christ as they were delivered to the Saints, &c.

'O ungrateful Men, saith he, unworthy, till 'you repent and loath your selves, the Name of 'Christians; hath the afflicted persecuted Church 'been banished into the Wilderness for many 'hundred Years; and now at her return, when 'she is expecting a far more exceeding and eternal weight of Glory, both Inward and Outward, which her great Afflictions have wrought 'for her; will you now, I say, allow her no 'better Ornaments, but these very same she 'wore 1600 Years ago? which also for many 'hundred Years have been revelled in, and filthily polluted by that nasty Whore of *Babylon*. 'Poor Bride, must she now put on those old 'Clothes and rotten Rags again? &c. Will 'you



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‘you deny this beautiful Bride, the Lamb’s  
‘Wife, that Priviledg your own Wives will  
‘scorn to be denied by you? O how weak are  
‘your Hearts, saith the Lord God.

To which great and swelling words of Vanity, Mr. *Grantham* gives a full and pathological Answer.

But from all this you may observe, that as *Ananias* and *Sapphirah* agreed to lie against the Holy Ghost, so these against the Ordinances of Christ. But the misery of it is, altho their Design is the Death of the Object, yet as the Testimonies of the two Elders against *Susannah*, and the false Witnesses against Christ, they cannot agree in their Testimony against the Gospel-Ordinances.

For saith *Smith’s Primmer*, p. 39. ‘Thy Baptism, Bread and Wine, rose from the Pope’s ‘Inventions. So saith *Higgins’s Warning*, p. 5. But *Ruckhill* saith, ‘They were the Churches ‘Ornaments 1600 Years ago. This he plainly confesseth; Now either the former, or the latter of these inspired Men, with all their Infallibility, are infallibly Liars; for if they were the Churches Ornaments 1600 Years ago, as *Ruckhill* confesseth, then they were not invented by the Pope, as *Smith* and *Higgins* pretend, there being no Pope of that Antiquity. So that I must leave you to clear your selves if you can tell how.

I proceed to examine *R. Ruckhill’s* great and empty flourish, and swelling words of Vanity.

1. Here

1. Here *R. Ruckhill* pretends much skill in the time of the Churches going into, and returning out of the Wilderness: But I suppose, were he asked, What this Wilderness is, and the exact Time when the Church went in and came out of it? he would give but a bewildered Answer.

2. It appears from hence, as I have before shewed, that the Quakers believe the Eternal weight of Glory, both inward and outward, is to be received by the Church at her return out of the Wilderness, and enjoyed here on this side the Grave in this mortal State.

3. Here *R. Ruckhill* is forced to confess, that the Ordinances of Christ were the Churches Ornaments 1600 Years ago; but now they are a great dishonour and deformity to her; therefore he disdainfully calls them *old rotten Rags*; as though 1600 Years were time enough to rot all the Ordinances of Christ, and wear them out to Rags.

4. He disdains these Ordinances, because the Whore of *Babylon* hath revelled in them, and polluted them.

But for all *R. Ruckhill's* skill in the Churches Apparel, there were also other Ornaments, as the Belief of the Scriptures, Faith, Holiness, Love, Charity and Patience, Mercy, &c. Now have not all these been corrupted and abused by the Whore of *Babylon*? and counterfeit Ordinances, counterfeit Scriptures, counterfeit and feigned Faith, Holiness, Love, Charity, Patience and Mercy, set up in the room thereof?  
doth

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doth it therefore follow, that all these Vertues must be thrown away, because the Whore hath polluted them? No surely, the Quakers will not say so, nor account Prayer, Preaching, &c. old rotten Rags, because the Whore hath revelled in them.

Was the Ark of God ever the worse for remaining some time in the House of *Dagon*? *Israel* were sometimes a long space without the true Law, true Worship, and true God, being involved in Idolatry and Darknes, yet both *Asah* and *Hezekiah* were for returning to the true God, and true Worship, when that Darknes was dispersed, 2 *Chron.* 15.3. 2 *Chron.* 30.5. Even so now the Lord having dispersed that Fog of Popish Darknes; may not *R. Ruckhill's* Lamentation be taken up against the Quakers and others? O ungrateful Men, hath God dispersed these Clouds of Popish Darknes, and discovered his Laws and Ordinances in their Primitive Purity, and will you now reject and contemn them as old rotten Rags, and rebel against the Light? But *R. Ruckhill* would now by all means have the Church to have a new Coat, her old Ornaments being worn to Rags. And *R. Ruckhill* must needs have the Church to have new Ordinances, as often as Mens Wives have new Clothes, or else she must go naked.

But, saith *Robert Ruckhill*, in the forementioned Discourse, 'We do not deny Baptism, or any other Ordinance, when the Spirit of the Lord leadeth to them. It's but fair to conclude, that the Quakers have not the Leadings of the Spirit

Spirit of God to guide them into this Gospel-Ordinance. But,

*R. Ruckhill* would recal this again, saying, 'It hath appeared, that the Spirit of the Lord leads forward, not backward; upward, not downward, (and then he presumes to say) 'else the Spirit may as well lead into Judaism, as into the Ordinances aforesaid. What profound Ignorance and gross Darknes is here, to imagine that the Spirit of Christ, promised, *John* 14. 26. & 16. 31. to guide into all Truth, and to bring to remembrance the Doctrine Christ had taught, might as well lead them into Judaism, which Christ had and came to abolish, by *R. Ruckhill's* Argument? When *Ananias* is sent to *Paul*, compare *Acts* 9. 17, 18. *Act*.22.16 that he may receive his sight, and be filled with the Holy Ghost, he said, And now why tarriest thou? Arise and be Baptized. Might not *Paul* have said, I am filled with the Holy Ghost already, What, must I go back to the Shadow, to such a carnal thing as Water-Baptism? But *Paul* had the Spirit of God, and not of the Quakers, and therefore he readily submitted to this Holy Ordinance, and stands not to confer with Flesh and Blood. See also *Acts* 10. from 44, to 48. While *Peter* was preaching the Gospel to *Cornelius*, and those with him, the Holy Ghost fell on all them that heard the Word; and they heard them speak with Tongues, and magnified God. Then answered *Peter*, Can any forbid Water, that these should not be baptized who have received the Holy Ghost as well as we? &c.

Doubtless



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Doubtless had *R. Rackhill*, or any of the Quakers been there, had there been any such a Creature in those Days, they would have forbid Water, and told *Peter*, he was mistaken; Hold, *Peter*, they have the Substance, the Baptism of the Spirit, wilt thou lead them back to the Letter, to the carnal Thing of Water-Baptism? If *G. Fox* had been there with his Book, *The Great Mystery*, pag. 65. he would out of that have proved to *Peter*, that *Paul* told of the Spirit's Baptism, and brought the Saints off from Things that are seen; and Water is seen, and its Baptism; from that Text *2 Cor. 4. 18*. Would any Man in his Senses have drawn such an Inference? But it is a lamentable thing, that these Men care not for the Scriptures, except it be to abuse them. But to return, *Vers. 48*. *Peter* being of another mind, having another Spirit than the Quakers, *Commanded them to be baptized in the Name of the Lord*. From whence I groundedly conclude, That the highest Attainments, or greatest Measures of the Holy Spirit, do not exempt or excuse Men from, but fit them for Gospel-Ordinances. But I have shewed you before, it is the Baptism of the Spirit, and no other, that they will allow.

This is that they contend for in their Pamphlet; they say, 'The Baptism of Water was put an End to at Christ's Death; and then that of the Spirit succeeds, of which that of Water was a Type. This is their common Opinion.

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To which I answer, That it was Water-Baptism that Christ gave in Commission to his Disciples to Administer, after he was risen from the Dead, *Mat. 28. Mark 16.*

*First* ; They were not to administer that of Sufferings ; his Disciples nor Apostles were not to persecute, nor lay Sufferings upon others.

*Secondly* ; If they say that the Apostles were to baptize with the Spirit, as some of them want no Ignorance or Confidence to affirm.

*First* ; I demand, Whether the Administration of that were not peculiar to Christ, *Mat. 3. 11. He, meaning Christ, shall baptize you with the Holy Ghost, and with Fire?*

*Secondly* ; Whether that if the Command, *Mat. 28. 18. Mark 16. 16.* be to command the Apostles to baptize with the Holy Ghost, and Fire ? If it were, I demand when and where they obeyed it ?

*Thirdly* ; Whether we may not groundedly believe, That the baptizing Men and Women in Water, in the Name of Christ, which the Apostles did, was not in obedience to some Commission from the Lord so to do ?

*Fourthly* ; Let the Quakers shew when and where the Lord gave them command so to do, if this of *Matth. 28. and Mark 16.* was not it ?

*Fifthly* ; If *Peter* had not Authority from the Lord to baptize with Water, *Acts 10.* latter end, I demand whether you do not conclude he sinned in so doing ? for he commanded them to be baptized in the Name of the Lord ; see

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*Deut. 18. 20. But the Prophet that shall presume to speak a word in my Name, that I have not commanded, that Prophet shall die, saith the Lord.* I wish this were seriously weighed by all that counterfeit Christ's Ordinances.

*Sixthly*; That whereas it is alledged that Baptism may be done, or left undone, that it is a thing indifferent: Then I demand, whether it was not as great a Sin in *Peter, Acts 10. 48.* to command them to be baptized, as it was in those, *1 Tim. 4. 2, 3.* who command to abstain from Meats, and forbid to marry, which are things left at liberty? For to command to do what God hath left at liberty, to do or not to do, is equally a Sin to the same extent, with forbidding what God hath left to Mens liberty: Therefore I would have none to count the Ordinances of Christ Things indifferent. Let what hath been said be considered. But the Apostles in pursuance of the aforesaid Commission, *Mat. 28. 18, 19, 20. Mark 16. 16.* did preach and baptize with Water; that being the only Baptism they were to administer. That of Sufferings by Persecution being from the Devil and wicked Men; that of the Spirit being peculiar from Christ, and that of Water by his Apostles and Disciples. And thus according to the Commission of their Lord, you find them administering, *Acts 2. 38.* and teaching; *Repent and be baptized for Remission of Sins, and ye shall receive the Gift of the Holy Ghost. Acts 8. 12.* When they believed Philip, preaching the things concerning the Kingdom of God,

God, and Name of Jesus, they were baptized both Men and Women. Ver. 36, 37. saith the Eunuch, See, here is Water, what doth hinder me to be baptized? Philip answered, If thou believe with all thy Heart, it is lawful for thee; as most truly read. And they went down into, and came up out of the Water, &c. Acts 10. 47, 48. And he commanded them to be baptized in the Name of the Lord; and none could forbid Water, tho they were baptized with the Spirit before. So that altho the pouring forth of the extraordinary Gifts of the Spirit are comparatively called a Baptism; and the Greatness and Over-whelmings of Christ's Sufferings are so called comparatively: Yet there is but one Baptism in a full and proper sense, and that is that of Water, in which the penitent Believer is buried, Coloss. 2. 12. Rom. 6. 4. And whatever the Quakers pretend, Ephes. 4. 5. Christ is that one Lord; and to believe in him, his Offices and Doctrine, is this one Faith, and to be baptized in Water is the one Baptism; and how ridiculously they abuse that Text in their Pamphlet, 1 Pet. 3. 21. In ver. 21. he speaks of God's Patience in waiting upon the old World while the Ark was a preparing, wherein eight Persons were saved by Water: The like Figure whereunto, even Baptism, doth also now save us; not the putting away of the Filth of the Flesh, that is, not the end of Water-Baptism, to cleanse the Filth from the outward Man, as were the many Washings under the Law; but it is the answer of a good Conscience towards God; in shewing



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your Obedience to his Law, as it is said, *Luke 7. 30. The Pharisees and Lawyers rejected the Counsel of God against themselves, in not being baptized of him*; and so contracted Guilt to their Consciences. And their saying, Water-Baptism was a Figure of the Spiritual, is an apparent Falshood, the Text under debate hath no such meaning: But thus, as eight Persons believed in the Lord's preaching, by the Ark's building, when the old World was threatened, they got into this Ark, when the unbelieving World mocked at it; the Water bears up the Ark, and those in it, and saves them whilst the others were destroyed.

So the Threats of perishing eternally are pronounced in the Gospel against Sinners. Now the penitent Believer puts on Christ by Water-Baptism, *Gal. 3. 27.* which is the initiating and ingrafting Ordinance; and I demand of the Quakers, if they can, to prove where Water-Baptism is called a Figure of the Spiritual; and also to shew me from the Scriptures where any were commanded to observe the Figure, when at the same time they enjoy the Substance. But *Paul*, and *Cornelius*, and others had the Spiritual Baptism, and yet were commanded to be baptized with Water.

Another Impertinency in their Pamphlet is, they say, they cannot believe dipping or sprinkling Infants, unless it can be proved that none are saved without it, and all are saved that have it. They seem here most directly to strike at Infant-Baptism; but their design is to  
root

root out that sacred Ordinance of Christ, Believers Baptism: And therefore I demand, whether the Quakers believe, that all that are baptized with the Spirit, as they count it, tho a Spirit of Delusion, shall infallibly be saved? if they say they do, then what is the Reason they own or believe falling away, and going from the Light? and why do so many turn wet Quakers, and become as vile in their Lives, as they are in their Principles? But if they do not own an Infallibility of being saved by that Spirit's Baptism they pretend to, then what is in these words? And to conclude this Head, I would not have the Quakers pretend to be baptized with the holy Spirit, till they believe in Christ, and obey his Appointments; for *Acts* 5. 32. he gives his holy Spirit to them that obey him. To conclude this, let all that would be Christ's Disciples, learn of him that hath led in the way of Righteousness, when by Faith and Repentance you have laid hold on Christ, O delay not to put him on by Baptism! and so you will become visible Members of his Mystical Body, be Heirs of the Promise of the holy Spirit, and other blessed Priviledges, as a Right to the Lord's Table to sup with him in this Kingdom of Grace, and dwell with him in Glory hereafter.

2. The Quakers in their Pamphlet, in like manner with Falshoods and Impertinencies, evade the Supper of the Lord instituted and administered in Bread and Wine. Say they, 'The Supper of the Lord we own and tenderly

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consider in a twofold sense. *First*, In the Figure: *Secondly*, In the Substance. 1. That our Lord Jesus Christ at his Supper with his Disciples did eat the Passeeover, which was for the fulfilling and Consummation of the Feasts under the Law, *Luke 22.* and at his Supper he did take and minister the Bread and the Cup to his Disciples (for there was no Transubstantiation) saying, *This do in remembrance of me*; and saith the Lord, *As often as ye eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come*; 1 Cor. 11. After this they did more clearly know his Coming, and Christ after the Spirit, Jesus Christ in them, 2 Cor. 13. 5, &c. The Reader may see with what deceivable words these Impostors go about to evade and make null the Ordinance of the Lord's-Supper administred in Bread and Wine.

But before I come to answer their impertinent Evasions, and manifold Corruptions of the Scriptures, I shall shew you that they plainly deny the Supper of the Lord administred in Bread and Wine, to be now a standing Ordinance in the Church of Christ, and practicable by Christians.

Let us hear them speak out more plainly before we answer them.

*Parnell's Shield of the Truth*, p. 13. 'Feeding upon Husks and Shadows that are carnal, for the Bread which the World (that is, all that are not Quakers) eat, is natural and carnal; so also is the Cup which they drink, and there is no Communion but natural, outward and carnal.'

‘ earlal. *Smith’s Primmer*, p. 39. Thy Bread  
 ‘ and Wine in the Lord’s Supper are the Popes  
 ‘ Invention. See how bare-fac’dly they can lie  
 against the Truth. See *Nailor’s Love to the*  
*Lost*, p. 56. ‘ Which all know who are come to  
 ‘ his Supper, where the Father and Son are  
 ‘ come in and sup with the Creature, which all  
 ‘ the Imitators and Observers of Times are  
 ‘ ignorant of, whose Contention is about out-  
 ‘ sides.

Lastly, Let us have the Testimony of *George*  
*Fox le-Grand, Great Mystery, &c.* p. 16. says  
 he, ‘ Christ has triumphed over the Ordi-  
 ‘ nances, and blotted them out, and they are  
 ‘ not to be touched; and the Saints have  
 ‘ Christ in them, who is the end of outward  
 ‘ Forms: and thou art deceived who thinkest  
 ‘ to find the Living amongst the Dead. You  
 see by this how miserably these Men abuse the  
 Scriptures.

Now it appears by all this, that either the  
 Apostles were ignorant about the nature and  
 manner of Christ’s second Coming, or else the  
 Quakers are greatly deluded in saying, he is  
 come the second time already. But to clear the  
 Apostles and Primitive Saints from that Igno-  
 rance the Quakers cast upon them, and to make  
 it appear that they did not believe the giving  
 of the Holy Ghost, *Acts* 2. to be the second  
 Coming of Christ.

1. Because the Apostles are found in the  
 administring, and the Primitive Christians in  
 partaking of this Ordinance, after the Holy



Spirit that Christ promised to send, was come, as hath been before said of Baptism. This appears from *Acts 2. 42, 46. They continued steadfast in the Apostles Doctrine and Fellowship, in breaking of Bread, and Prayer. Acts 20. 7. The Disciples came together to break Bread.*

All Expositors that I know of conclude, this was to celebrate the Ordinance of the Lord's-Supper; see this fully manifest, *1 Cor. 11. 1, 2. compared with Verse 23, to the 29th at large; Be ye followers of me, even as I also am of Christ.*

*Montanus*, an approved Interpreter, reads it thus, *Imitatores mei estote, sicut & ego Christi: Be ye Imitators of me, as I am of Christ. Now I praise you, Brethren, that you remember me in all things, and keep the Ordinances, as I delivered them unto you. Ver. 23. For I have received of the Lord that which I delivered unto you. As if he had said, those Ordinances that I praise you for the keeping of, are the same that I received of the Lord: And this is one, that the Lord Jesus the same Night in which he was betrayed, took Bread, blessed it, and brake it, &c.*

Now if the Quakers were not stark blind, or wilfully ignorant, would they conclude that *Paul* and the Primitive Saints did not know that Christ was come in Spirit? or, that the Promise of the Holy Ghost was given? So he goes on and tells them, *ver. 26. As often as ye eat this Bread, and drink this Cup, ye shew forth the Lord's Death till he come.* So that the giving forth of the Spirit was not the second coming of Christ, as the Quakers dream; for how im-  
proper

proper were it for to celebrate an Ordinance in remembrance of him that was within them, I leave to the Reader to judg.

2. Christ is not come, because that Kingdom is not come that Christ speaks of; *I will not henceforth drink of the Fruit of the Vine, till I drink it new with you in my Father's Kingdom*; notwithstanding the Quakers do so abuse that Saying of our Lord. For it is the Duty of the Disciples of Christ to pray for the coming of that Kingdom; and it is most evident, that the Will of God is not done upon Earth, as it is in Heaven; for the greatest part of the World live in Disobedience to the Will of God: neither doth Christ now drink of the Fruit of the Vine with his Disciples, because he is at his Father's Right-hand in the glorious Heavens: and his Disciples upon Earth are to break and eat Bread, and drink of the Fruit of the Vine till he come, in remembrance of his broken Body, and Blood shed for their Redemption and Salvation; in which Christ hath spiritual Communion with them, not personal, which he will have after his second Coming. And,

3. *Paul* and the Primitive Christians did not believe the givings forth of the Spirit, to be the second coming of Christ, because they believed and expected him to come in a personal, glorious and visible manner; *Phil. 3. 20. We look for the Saviour, who shall change our vile Bodies, and make them like his own glorious Body*: that being one thing that will be done at Christ's

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Christ's second Coming. And Paul and the Christians did look for Christ's second and personal Coming, because they were told, *Acts* 1. 11. That *the same Jesus should come in like manner* (visible in his Body of Flesh and Bones) *as he did ascend*, as hath been before proved more largely; and as Christ himself shewed his Disciples, *Mat.* 24. at large, that *his coming should be glorious and visible*; *Rev.* 1. 7. Long after the Spirit or Comforter was come, saith John, *Behold, he cometh, every Eye shall see him; and they that pierced him, shall mourn.* 1 *Thessl.* 4. 6. *For the Lord himself shall descend from Heaven with a shout, with the Voice of the Arch-Angel, and the Trump of God, &c.*

4. If the Quakers will need have this to be true, which no Christians can allow them, that Christ is come the second time, as the Scriptures have foretold of him, and as he himself said he would; and from thence they conclude that Baptism and the Supper of the Lord are at an end; I would know whether all other Gospel-Ordinances are not at an end also, as Preaching, Prayer, Acts of Mercy and Charity, and the like? And if so, why do the Quakers pretend to Preach and Pray? for in that Kingdom there is no need to teach any to know the Lord; no need of Prayer, for then the Saints possess the fullest Enjoyments they can pray or wish for; they shall hunger no more, and so have no need of Alms; and in that Kingdom, they neither marry, nor are given in Marriage;

*Marriage; neither can they die any more, Luke 20. 35, 36. But the Quakers pretend to Preach, and Pray, and give Alms; they Marry, and they Die. See then what horrid Contradictions and gross Absurdities attend this Spirit of Delusion. And to what End they bring 1 Cor. 10. 15, 16, 17. Rev. 3. 20. Prov. 9. 4, 5. with Joh. 6. I know not, except to abuse the Scriptures, or confute themselves. All Christians own Christ to be the Bread of Life, and have spiritual Communion with him in his Ordinances; which spiritual Communion they cannot have, whatever they pretend, who do not obey Christ in his Ordinances, but slight, vilify, and condemn the same, as the Quakers do. But those that open when he knocks, by the Hammer of his Word; those that receive his Word, Ordinances and Appointments, he will come into them by his Spirit; and having Communion one with another, as one Bread, so their Fellowship shall be with the Father and the Son spiritually, and so he hath promised to be with his Church in the participation of his Ordinances to the end of the World. And though we highly own and honour the Ordinances of Christ; yet as we believe those that reject and despise them, whatever they pretend, have no spiritual Communion with Christ: so also those that are not duly fitted and prepared for them, may not expect any Benefit or Advantage by them.*

In the next place, they talk of the Seals of the New Covenant: Which term, in the plural,



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ral, I deny; and believe, that the Spirit, or Holy Ghost, those Measures or Gifts thereof that God bestows upon Christians, is the Seal of their Acceptance with him; as *Ephes. 1. 13.* *After ye believed, ye were sealed with the Holy Spirit of Promise.* Whoever accounts these Gospel-Ordinances the Seals of the Covenant, are so far mistaken, for they are part of the Covenant it self. Saith Christ, *If ye love me, keep my Commandments; and I will pray the Father, and he shall give you another Comforter, that shall abide with you for ever, even the Spirit of Truth.* This Spirit which is promised as a Seal, is upon the Terms of keeping Christ's Commandments, of which are Baptism, and the Lord's Supper. *Acts 5. 32.* He gives this Seal of the Spirit to those that obey him, duly observing and obeying Christ's Ordinances and Commands, from a real Faith in his Word and Promises, as well as in his Death, Blood, and Merits; and also to attend this Gospel-Faith with a pious Life; and so resigning up our selves to be Christ's, he hath promised us the Seal of his Spirit, as an earnest of our Inheritance, which is hereafter to be enjoyed.

But vainly do the Quakers feed themselves with Wind, in imagining that they have the Holy Spirit, or Seal of this new Covenant, who rebel against Christ the Minister of the Covenant, condemn his Blood, despise his Ordinances, &c. So that from hence it appears, they have nothing to do to take his Covenant.

nant into their Mouths, seeing they hate to be reformed.

And as for their next Impertinency, in talking of one outward Type or Shadow, being a Type of another outward Type; I am an Advocate for no such Notion, neither do I believe that Circumcision was a Type of Baptism, but of the Circumcision of the Heart; nor that the Passover was a Type of the Lord's Supper, but of Christ the true Paschal Lamb, slain for the Sins of the World.

And now to conclude, Let all Christians admire the Grace of Christ, who gave his Body to be broken, and his Blood to be shed; and not only so, but in love to his People, hath left this Ordinance of his Supper in his last Will and Testament, to be celebrated, he before knowing our Frailties, we being subject to forget his Kindness. Let us therefore observe it, with the rest of his Ordinances; and *blessed is the Servant whom the Lord when he cometh shall find so doing.*

A  
 POSTSCRIPT  
 TO THE  
 QUAKERS.

S I R S,

**Y**OU cannot be ignorant, that those two great Articles of the Christian Faith, (*viz.*) The Resurrection of the dead Bodies of Men from the Graves of the Earth, and Eternal Judgment, are believed as two Principles of the Christian Faith, wherein your Belief hath been questioned, and you profess your Belief in neither of them in your Paper.

But the contrary hath been manifested by your own Tongues and Pens; for *Tho. Lawson*, and *John Slee*, both Quakers, gave *William Jeffrey* a Paper, under their own Hands, wherein was asserted, *That nothing of Man that goes into the Grave, shall rise again*; and one of your Friends with whom I was reasoning upon this Subject, asked me, *If I were so ignorant as to believe that Bulk* (pointing at my Body) *should rise again from*

from the Grave? But upon occasion you will say, You believe the Resurrection of the Body; pray then, what doth your Friend *Turner* intend by these Arguments?

1. 'If the Bodies of Men rise again; then  
'there is a preheminance in the Bodies of Men  
'above the Bodies of Beasts, which is to give  
'*Solomon* the Lie, *Eccles.* 3. 19. 2. If the Bo-  
'dies of Men shall rise again, this is to give  
'*Job* the Lie, who saith, *The Eye that sees me,*  
'*shall see me no more,* *Job* 7. 8. 3. *Flesh and*  
'*Blood shall not inherit the Kingdom of God,* (who  
can suppose any other, than that the import of  
these Arguments is, to deny the Resurrection of  
the Body?) see *Mr. Hicks's Dialogue*, p. 56.

To which I answer, That the Consequence  
of neither of these Arguments follows from  
the Premises: for where *Solomon* saith, that  
*Man hath no preheminance above a Beast*; he shews  
in what respect he means, *vers.* 20. *All are of*  
*the Dust, and all turn to Dust again*; in this sense  
all go to one Place, and so Man hath no prehe-  
minence. But in Point of the Resurrection he  
hath, for a way is devised, *2 Sam.* 14. 14. That  
*Man shall not for ever be expelled from God.*  
And a Promise is made, *Hos.* 13. 14. *I will ran-*  
*som them from the Power of the Grave*; *I will re-*  
*deem them from Death*; for *Death and Hell*, (or,  
saith your Margin, *the Grave*) *shall deliver up*  
*the dead,* &c. *Rev.* 20. 13. And it is true, the  
Eye that saw *Job*, should see him no more, not  
in this mortal State. But see *Job* 19. 25, 26, 27.  
*For I know that my Redeemer liveth, and that he*  
*shall*



## P O S T S C R I P T.

*shall stand at the latter day upon the Earth. And altho after my Skin, Worms destroy my Body, yet in my Flesh shall I see God: Whom I shall see for my self, and not another: Mine Eyes shall behold him, tho my Reins be consumed within me. What is more manifest than that Job did believe in the Resurrection? After Worms had destroyed his Body, yet in his Flesh he should see his Redeemer; Where? upon the Earth: when? at the last, or latter Day.*

3. His Argument from 1. Cor. 15. 50. is exploded; the Argument is, *Flesh and Blood cannot inherit the Kingdom of God.* To which I answer:

1st, Then let your Friend *Tho. Lawson* be ashamed of what he saith in his Book, p. 9, and 19. where he affirms himself and Friends to be now in Possession of the Kingdom of God aforesaid, and to have Eternal Life really in Possession: Do you believe *Tho. Lawson*, or any of you now living, are not made of *Flesh, Blood and Bones.*

2dly, We own, that *Flesh and Blood cannot inherit the Kingdom of God.*

*First*; Under a twofold Acceptation of the Word.

1. Not carnal, sensual and unregenerate Men; for *John 3. 3. --- 8. Except a Man be born again, he cannot see the Kingdom of God. That which is born of the Flesh, is Flesh, &c. Marvel not that I said unto thee Ye must be born again, (or, from above, saith your Margent).* The carnal, unregenerate Man is said to be in the *Flesh*, and not

not subject to the Law of God, neither indeed can be in that State : So that to be *carnally or fleshly-minded is Death, &c.* Know you not *such unrighteous ones cannot inherit the Kingdom of God?*

2. Neither shall the fleshly Bodies of the Saints inherit the Kingdom of God till a change hath passed upon them, 1 Cor. 15. 50. the following words give the Apostle's meaning, *Neither shall Corruption inherit Incorruption, v. 51. this Change must be. For ver. 53. this Corruption must put on Incorruption, and this Mortal must put on Immortality. V. 54. Then will be brought to pass the saying, Death is swallowed up in Victory. Hosea 13. 14.* Moreover, it appears that Christ rose from the dead, and ascended in his Body of Flesh, Blood and Bones. Luke 24. 39. he said to his Disciples, *Feel me and handle me : a Spirit hath not Flesh and Bones, as you see me have ; and he shewed them his Hands and his Feet, that were nailed to the Cross, &c.* Even so will he change our vile Bodies, and make them like unto his own glorious Body, Phil. 3. 20.

Secondly, But not to enlarge ; I could never yet understand by any of your Writings, that you own any other Resurrection than the new Birth, or Regeneration. I shall cite two or three of your Authors : *Smith's Catechism, p. 29. 'Quest. But must Men pass through Death, and rise again in this Life, or whilst in this Body? Answer, Yes; for except he be regenerated and born again, he cannot enter the Kingdom of God: and therefore he must die to the*

' first *Adam's* Flesh, and be quickened and rise  
 ' again in the second *Adam's* Spirit; and so in  
 ' the Resurrection and Life enter the King-  
 ' dom, &c. See *James Nailor's* Book, *Love to*  
*the Lost*, p. 3. ' Whereby, saith he, the Heart  
 ' is freed from Corruption, and made able to  
 ' escape the Pollutions of the World, and to  
 ' run in the pure ways with delight, which is  
 ' the glorious Liberty of the Sons of God, the  
 ' Resurrection from the Dead. Add to this the  
 Skill that *S. Fisher* useth to make null this Article  
 of the Christian Faith, in his *Velata quædam*  
*Revelata*: Thus, ' But if you will not be ad-  
 ' monished, nor perswaded by *Moses* and the  
 ' Prophets within you, neither will ye be per-  
 ' swaded by such of us, who were once dead  
 ' in Sin with you, but are now risen to Life by  
 ' the Power of God, which is his Light, and in  
 ' the same sent to speak to you from the Dead.  
 The Text he seems to allude to, is, *Luke* 16. 31.  
 but what an horrid Abuse this is to the words  
 of our Lord, and the Scope and Design of  
 them, the Christian Reader will easily see. But  
 from what hath been said by these your Lea-  
 ders, and I might enumerate many more of like  
 import; thus much may be fairly concluded,  
 That you believe no other Resurrection but only  
 Regeneration, or a new Birth. I own that  
 Regeneration is set forth in Scripture under  
 the terms of a Death, Burial and Resurrection,  
 according to *Rom.* 6. 2, 3, 4. *Col.* 3. 1, ---- 4.  
 and *Col.* 2. 12, 13. But doth it follow, that be-  
 cause here is a Death to Sin spoken of, and a  
 being

being buried with Christ by Baptism, and a rising again to newness of Life; having put off the old Man, with his Deeds, &c. that therefore we are to believe no other Death, Burial, or Resurrection? The two former are self-evident, and within the reach of Sense; it is the third, namely, the Resurrection of the Body from the Grave of the Earth, that you stumble at and oppose, even as the Sadduces did, *Mat. 22. 23.* But *ver. 29.* Christ gives them an Answer, saying, *Ye do err, not knowing the Scriptures, nor the Power of God:* and *ver. 31, 32.* he proves this Doctrine to them from what God said, *Exod. 3. 6.*

*Secondly;* It appears you do not only deny the Resurrection of the Body from the Grave of the Earth; but the eternal Judgment before the Judgment-Seat of Christ, at the last Day, you concluding it to be past already: Else what doth your Friend *Lawson* intend in his fore-mentioned Book, *pag. 9,* and *19.* who affirmeth, 'he hath eternal Life in Possession, 'and is now in the Possession of the Kingdom? And what else means your Friend *Desbury* in his Book called, *A Discovery of Man's Return to his first Estate?* p. 7. he saith, 'The Judgment is past already as to us, as having, saith 'he, given an account to God already for all 'that we have done, and received the Reward 'for our Sins, &c. And this may be if what was said in your Book, called, *Saul's Errand to Damascus,* were true, That *George Fox* was the eternal Judg of Quick and Dead; so that there



was no occasion for you to mention either of these Points of the Christian Faith, for in your proper sense you believe neither. But I demand why you abuse the World in your Paper in saying, You believe, hope or expect Redemption, Justification and Salvation when your Belief is, you have them already, and are in the Resurrection, and in the eternal Kingdom of God already. I count it improper for me to say, I expect what I really have; nay, it's not only improper, but false; and as *St. Paul* saith, *Rom. 8. 24. That which is seen is not Hope, &c.* Now from all this, tho I could have added many more Instances from their own Tongues and Pens, had occasion been, I shall lay before the Reader the sad Consequences of their Unbelief in these two Points of the Christian Faith.

And it tends to eat out and destroy the very Life and Vitals of Christianity.

1. If our Bodies shall not rise from the Grave, then Christ is not risen, *1 Cor. 15. 13.* this is clear in the Text; and *ver. 16. If the dead rise not, then is not Christ raised: ver. 20. But now is Christ risen, &c.* and so certainly shall the Resurrection of our Bodies be.

That Christ did arise from the dead, &c. *1 Cor. 15. 5, 6, 7, 8.* above five hundred are Witnesses to this Truth.

2. If the Dead rise not, then Preaching is vain, and Faith is vain, and the five hundred Witnesses, with the twelve Apostles, are all found false Witnesses. *Revelat. 1. 18. I*

*am he that was dead, and am alive.*

3. If the Resurrection of the Dead, or rising again, or standing again, be not a Truth; (for so the Greek and Latin words signify) then the Prophecies of the Prophets, and Doctrines of the Apostles are false, *Isa. 26. 19. Thy dead Men shall live, together with my dead Body shall they arise, &c. and the Earth shall cast out her dead. Dan. 12. 2. Hosea 13. 14. Acts 24.*

15. That there shall be a Resurrection of the Dead, both of the Just and Unjust. Must the Just be regenerated? *Acts 26. 8. Why should it be thought a thing incredible, that God should raise the Dead?* It cannot be meant of Regeneration, or the new Man rising in the old, as you sometimes say; for that was never thought incredible by the *Sadduces, Epicures or Stoicks*, nor by the Heathen Philosophers nether, all did own that God, or the Gods, could make Men better, and turn them from Vice to Sanctity, &c.

4. If our dead Bodies shall not rise from the Grave, then the Hope of the Primitive Saints was all vain, null and void. *John 11. 24. I know, saith Martha, he shall rise again at the Resurrection at the last Day. Heb. 11. it is said of those famous Believers, that they all died in the Faith, not having received the Promise, &c. Phil. 3. 20. We look for the Saviour, the Lord Jesus Christ: who shall change our vile Bodies.*

I told one of your Friends, *J. W.* that I looked for Christ's second, personal and glorious

ous Coming. He told me I may look till my Eyes fail'd.

5. If the Dead rise not, then the best Saints are the most miserable Men in the World, *1 Cor.* 15, 19, 30, 32. it's but vain to stand in Jeopardy every hour, or to fight with Beasts, yea, to undergo any Sufferings for Christ, if the Dead rise not: And know this, it is not the Sufferings, but the Cause for which, that makes the Martyr. But if the Dead rise not, there is no Cause for Sufferings at all: but we may *eat and drink, for to morrow we shall die.* The licentious Atheist is the most happy Man, since no Glory or future Reward in another World is to be expected.

So that as those Primitive Hereticks, *2 Tim.* 2. 18. *Hymeneus and Pheletus*, who, by saying *the Resurrection was past already, had overthrown the Faith of some*; so would you. Christ died and rose again to destroy the Power of the Grave; but by this Heresy, the Grave must destroy our Bodies for ever: which God forbid.

*Secondly*; How can you conclude you are in the glorious Kingdom, and that you have Eternal Life now really in Possession?

1. For our Lord saith, *In the Resurrection they neither marry, nor are given in Marriage, Mat. 22. 30. Luke 20. 35.* Now this you do; therefore not in the Resurrection, nor that Kingdom.

2. In that Kingdom they can die no more: but that you do as other Men; *Revel. 21. 4.*

no

no more Death, Crying, nor Sorrow, &c. but this you have; therefore, &c.

3. In that Kingdom no Hungering, or Thirsting: but these you feel and experience here; therefore not in the Resurrection, nor that Kingdom.

4. No more Sickness nor Pains: but all these you have here. O then fool not your selves with such false Dreams! but believe Christ will shortly come in Glory, and every Eye shall see him. And consider what a sad Surprise it will be to you when the Trumpet sounds, the Graves are opened, and your Bodies raised to stand in Judgment! But let all faithful Christians say, *Come, Lord Jesus, come quickly.*

F I N I S.

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*Railings and Slanders detected :*

Or the Folly and Heresies of the

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Further Exposed.

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*He seedeth of Askes : a deceived heart hath turned him aside, that he cannot deliver his Soul, nor say, Is there not a Lye in my right hand ?* Esai. 44. 20.

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*Whilst that Hereticks speak like the Faithful, they not only mean otherwise than they say, but clean contrary; and by their Tenets full of Blasphemies they destroy the Souls of those who with their fair words suck in the Poyson of their foul Opinions.* *Ireneus*, in his Third Book against *Heresies*.

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London, Printed in the Year, 1692.

C.R.

1794

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Railings and Slanders De-  
tected, or the Folly and  
Heresies of the Quakers  
further Exposed, &c.

**I**T is well known to all that are but a little acquainted with the Faculties and Writings of the *Quakers*, that their usual methods, are to cry out against all that oppose or detect their corrupt notions; as such that abuse and defame an Innocent and Religious People: But amongst the many causeless out-cries they have proclaimed in the World, I have not seen one for its magnitude that hath out-done a small parcel of slanderous confused Railleries, that lately was Midwiv'd into the World, and Fathered by *George Whitehead*: which if there be a Wise Man amongst them, it appears strange that it had not been stifled in the Birth, rather than such an ill shapen Cub should have gone forth into the World to declare it self Legitimate,